

LEND A HAND

A Record of Progress and Journal of Organized Charity.

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No. 12.

WE have received a letter from a lady who is forming a new "Ten Times [One Club]" which suggests some questions of such importance that we prefer to answer them in what may be called an open letter addressed to all our readers. Our correspondent has asked questions which the wisest men in the world do not know how to answer. But with every effort to consider them carefully something is gained. It is the business of this journal, as it is the business of the Christian church, to consider them thoughtfully and faithfully. The part of the letter to which we refer is in the following words:

"We thought of framing a sort of pledge, which would make each one whom we induced to sign it a member of the Lend a Hand work and entitle her to wear the badge. The pledge embraces several matters which we think are evils, and which we might thus do a little to remedy. For instance, we would promise:

"1. Never to buy ready-made garments from those stores whose employees are underpaid.

"2. Never to buy *any* ready-made garments, if it be possible to give the work, and just payment for it, to some needy person.

"3. Whenever possible, to buy at small shops, instead of purchasing at the large stores, even though a better assortment is there offered.

"4. Always buy shoes from a shoe-store, books from a book-store, furniture, kitchen utensils, etc., from their proper dealers, instead of patronizing the universal establishments.

"To this I might add the pledge I see in the April LEND A HAND, 'Never buy anything after six o'clock.'

"Now I thought it would be a good work to spread such a pledge. But a gentleman experienced in mercantile methods criticized it thus: 'You should not discourage dealers in ready-made clothing, for many poor persons must buy of them and buy cheaply, or do without, as they have not time and means to make their own clothing. And as for the co-operative system in business, it is a sign of the progress of the times, and the small dealers do better to close their stores, and make a contract with the large dealer to sell shoes, furniture, etc., under his roof.' This made me hesitate, for I, too, long for the time Mr. Bellamy tells of in his Utopian book and would not work against anything tending that way.

"Do you think such a pledge, to which we might add others of similar import, would be helpful or not in its effect? A band formed on such a basis could be thoroughly elastic, embracing any number, needing no meetings or other organization, excepting that I would suggest a secretary, to whom every new member's name should be sent."

Thus far our correspondent. Now in the serious solution of such questions, it is always to be remembered that "man is greater than humanity." This fine epigram

(679)

was uttered as a sort of text by the late Dr. Bellows, in his course of careful lectures, which were a review of the whole subject of the treatment of the poor, delivered thirty years ago, before the Lowell Institute in Boston. Whatever theories or plans we have for the race in general, must not be permitted to interfere with the right of each individual child of God to live and to have life more abundantly. There must be no individual widow sacrificed before the car of Juggernaut in order that the grandeur of the spectacle may be improved. This central truth annoys some of the speculators. So much the worse for the speculators. It is said that it is a hindrance to the beneficent operation of the law of selection. Perhaps that is so, and perhaps it is not, but if it is so, it is so much the worse for the law of selection. We must do our duty by individual men and women, whatever our theories of the ultimate progress of the human race.

BUT after this has been frankly granted, we must work by system, and with a determination that the work to be done shall be easier next week than it is this week. As Mr. Hemenway said, we must so administer our charities that we shall not make more beggars than we relieve. Otherwise we fall back into the well faster than we jump up. We have not helped the coming of God's kingdom; we have done more harm than good. Such obvious and simple considerations are enough to throw every person upon the study of the sciences of social order, who undertakes, as our friend does, even the simplest service in the relief of the poor.

1. It is safe to say that "we do no man any good unless we make him better." In this business of buying the clothing, it may well be that a lady, who will herself make a personal acquaintance with the needle-woman, can show that needle-woman what are the defects in her work, how the work may be better done, and so make her a better needle-woman at the end of a month than she was at the beginning. If she does this, she has certainly so far helped matters forward. At the end of the month the world has more force, sewing is better done, and on the whole, that needle-woman, as we tried to show in this place a month ago, is certain of higher, purer, and more satisfying life. On this ground alone, we should be disposed to approve of the part of the plan of the new society which requires of its members the personal intimacy between them and those whom they employ, which results in the ignoring the middle-man, and from direct communication between the person who pays and the person who receives. We beg readers to observe that we do not put the advantage on the ground that the middle-man is abolished. The middle-man may be a very useful member of the community. But, if the lady who is to wear the clothing is willing to devote time, ability, sympathy and good sense to that personal interview with the woman who makes it, which shall lift her up in the grade of being, so much is gained. The middle-man must take care of himself, and there is no fear but he will take care of himself.

It will be remembered all along that for many women of those classes who are able to employ others to make their clothing, there is a great deal of time which may be invested to advantage in this way; and the suggestion of our correspondent thus comes to the relief of that large unorganized society, which has so much to do in

"Providing Occupation for the Higher Classes."

2. BUT when we come to our friend's second position, which seemed to be based upon the first, and inquire whether she is to go to the small shop instead of to the

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large shop, whether she is to spend her time in hunting up the man who is losing custom under the rivalry of the great store, there is not the same reason for an affirmative answer. As her merchant friend taught her, this man will probably do more in his day's work if he is working in co-operation with the other men at Wanamaker's, at Macy's, at White's, or at Hovey's, or at Field's, than he will if he is in the inconvenient quarters of his more petty place. The lady who has hunted him up in his little shop cannot flatter herself that she is teaching him anything; she cannot flatter herself that he is a better man at the end of the week than he was at the beginning. On the other hand, as her merchant friend told her, sympathy or co-operation is the law of modern society. It is the law which was given it by no less a person than Jesus Christ. When he told men that they must bear each other's burdens, and that they must minister to each other, he announced in advance that system of manufacture and trade, which, in a little stammering beginning, is already working such marvels that we hold up our hands and call them miracles. What the world is to see in the advance in this direction, the world of course does not yet know.

The last question refers to the hours of work, a subject discussed with great earnestness by Father Osborne in the remarkable paper which we printed last April, called "White Slaves." Our readers know that our hopes and his, with regard to the legislation in Massachusetts, were disappointed. The bill which was introduced into the Massachusetts legislature, restricting the hours of work of clerks and other persons who work in shops, was defeated. Here, again, is a subject which must not be discussed simply from the point of view of our warm-hearted wishes. The failure of the bill was probably due, not to a lack of sympathy on the part of the legislators, but to the very great difficulty of so arranging detail that the individual rights of the persons employed shall not be interfered with.

It is not enough remembered that the state interferes only by indirection where it limits manufacturers to a ten-hour or an eight-hour system. The government of the United States, if it chooses, can pass a self-denying ordinance, and say that it will employ no workman in its establishments more than eight hours a day, and it does so. But the government of the United States has no power under the constitution of the country, to say that any individual workman shall not work twenty-four hours a day, if he chooses. The state governments have more power, but they are not absolute. Thus the Bill of Rights of Massachusetts, and similar instruments in different states, undoubtedly give to the citizen the right to occupy himself as he pleases, up to the very edge of suicide. The question has even been raised by well-informed writers, whether the state has any right to punish an attempt at suicide. When, then, a ten-hour act is passed, it is done only under the convenient recollection that children are wards of the state. The state of Massachusetts, for instance, is able to say that no child under the age of twelve shall be employed more than ten hours a day. It is under that limitation that the great manufacturing companies which employ children, are obliged to make the same rule for all the persons in their employ. But it is quite certain that the state has not the power under the constitution to restrict in the same manner the employment of men, or probably of women. While women have not the suffrage, they might perhaps make claim that they also are the wards of the state; but we are not aware that there has been any decision made as to that point by a competent authority.

Now unquestionably it is possible for the state of Massachusetts to pass a law providing that children shall not be employed behind the counter in shops more than

ten hours a day, but that was not the limitation which Father Osborne and those who worked with him,—the writer of these lines, among others,—were hoping to obtain.

It would seem, then, that the terrible difficulties pointed out in the article to which we have referred, must be met in other ways. It has proved that the leaders of society have a good deal of power in what have been called "early-closing movements." It has proved, for instance, in several cities, that purchasers are willing, on the whole, to surrender the privilege of purchasing on Saturday afternoons, and to add Saturday afternoons to the holiday which a beneficent religious system gives to everybody on Sunday. Our correspondent's rule, "never to purchase anything after six o'clock," might be made, as we should suppose, very efficient, if it could be introduced widely among the King's Daughters and in similar orders, as we believe it would be, if attention were fairly called to the dangers presented in Father Osborne's article. And such an effort would come quite within our rule that, in whatever we do, we are to attempt to make people better; or, in other words, that some measure of personal improvement,—physical, industrial, intellectual, moral, or spiritual,—is to be involved in every such reform.

But it will be observed, of course, that there are certain enterprises which must be carried on in the evening or not at all. Our correspondent may wish to boycott the shops which provide ice-cream and oysters for parties coming from the theatres. But let us suppose that those parties are not returning from the theatre, but are coming from a grave lyceum lecture on "The Philosophy of Beauty," or possibly on "The Beauty of Philosophy," or on "The Mathematics of Socialism," or on "The Socialism of Mathematics." Or perhaps they are coming home from a missionary meeting which has been prolonged to a late hour by the eloquence and enthusiasm of the speakers. Because they are virtuous, shall they have no oysters and ice-cream? Is there anything wrong in keeping the shop open in the evening for those who need to purchase in the evening? These are questions which are put distinctly by the persons who keep the shops, and the philanthropists must not attempt to interfere with the individual right of man or woman, unless this individual right clearly runs athwart of an established principle of God's law.

As a matter of practice, the very best coffee saloons in the world are kept open from midnight on the morning of the first of January to midnight at the end of December 31st. The early milk-man, the night policeman, the doctor returning from a difficult case in practice, the express who has ridden into town with the news of General Harrison's election, may go in at three o'clock in the morning or at half-past eleven at night, for the necessary cup of coffee or slice of toast, and they have it. Our correspondent does not want to limit them.

Now, in such cases as this, there is of course a relay of working force. It would seem to be the duty of the world to show how that relay of force can be best arranged and handled. Probably it would not be gained by an arbitrary boycott, such as the rule in our correspondent's letter seems to propose.

3. THIS very interesting letter introduces also the great question of the possible gain by combinations of work, which go under the name, sometimes of syndicates, sometimes of trusts or rings. Speaking roughly, one might say that when the motive is good we call the thing a syndicate; when the motive is bad, we call it a ring.

This is as Mr. Burke said: "When bad men conspire, good men combine;" and to this hour the difference between a conspiracy and a combination is simply in the

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motive. On the other hand, such books as Mr. Bellamy's, as Mr. and Mrs. Barnett's, referred to in another place in this number, and a hundred others, are discussing this great question with so much wisdom and earnestness that the world certainly gains light upon it all along. We have thought our correspondent's letter so important, that we have referred it to one of the first authorities in Massachusetts, in the hope that he will send us, for publication in an early number of *LEND A HAND*, some considerations going deeper and farther than these which we have been offering. We most cordially thank her for giving us the opportunity to lay such discussions before our readers.

ILLEGITIMATE HEIRSHIP.

BY HON. A. W. PAINE.

PROBABLY no law exists at the present day, so extensive in its application and at the same time so unjust in its character, as that which regulates the descent of property in cases of illegitimacy. Under the common law of England, which embraces the several states of our union as well as our mother country, the principle which has all through the ages regulated the subject is that expressed in the Latin phrase, *Nullius filius*, "the son of nobody" or nobody's child. So completely indeed has the law ignored his rights, in respect to the inheritance of property, that a more proper designation of his *status* would be represented or expressed by the simple word "Nobody." In the matter of inheritance or derivation of property from others, as heir or inheritor, he is utterly ignored as having no existence at all, being as absolutely cut off from all such source of gain or support as if he were a mere brute or an inanimate clod of earth. Such is the law of the present day, not only in England, but in a large part of the United States, wherever the principles of the common law have been adopted. In some of the states the law has, in some particulars, been modified, leaving, however, all others still cursed with the law as it has existed during the centuries of the past.

If the fault were that of the unfortunate person who is thus made to suffer, there might be some excuse for the enormity, but when it is considered that he is without sin in the particular of his birth, and that the benefits of the law are enjoyed by those who alone are the sinners in the case, it is most remarkable that any such law should ever have had an existence, even in the darkest period of time, much more so, that it exists in any country enjoying the light of the nineteenth century. In a few of the states the law has been changed by statute enactments, relieving it somewhat of its enormity, but still leaving the general principle of the common law in full force. The poor illegitimate is still in law regarded as "nobody's child," a waif on the world's charity, having no legal parentage, and hardly a legal existence, having no legal claim for support or protection, except that which the poor-house affords. Thanks to the charitable associations of the day for that kindness and aid which the law refuses, and for that recognition as a human subject, which the law utterly ignores so far as parentage is involved.

In Massachusetts a statute was enacted, making the unfortunate party the heir of his mother. After a short time a case occurred where the illegitimate died, hav-

ing been married, leaving children; after which his mother died, leaving an estate to be inherited, and the grandchildren claimed to inherit it as her heirs. The Court, however, gave force to the exact language of the Act and decided that it was the illegitimate himself, alone, who was thus made heir and the grandchildren were excluded. A subsequent statute was enacted to remedy the defect, making all lineal descendants of the mother in their turn the inheritors of her estate. This law is that of the Commonwealth alone.

This is about the extent of any amendment yet made to the provisions of the law regulating the subject. The father has been left out almost entirely, while his sins have been visited upon his unfortunate child. The latter in no case is allowed, as a general thing, any participation in the property of his father, however rich he may be or however poor and destitute may be the unfortunate progeny. The curse of his unfortunate birth finds no alleviation and no remedy at law or in equity, but he is absolutely cut off from all the blessings of inheritance as completely as if he had died at his birth.

The fault of the law as now described is especially severe in its application to a large class of cases existing throughout all civilized society, where a supposed marriage honestly entered into, and which results in raising up a family of children, turns out at last to be illegal, never having had a valid celebration. This arises in various ways, but generally where one of the parties had been previously married and the marriage supposed to have been dissolved by death. Subsequent developments proving the continued existence of the absent partner, the new marriage is at once made void and all the children illegitimate, incapable of inheriting their parents' estate as heirs. Another and perhaps more frequent cause of misfortune is where the former marriage

has been dissolved by divorce. Subsequent developments have frequently shown such divorces illegally obtained by want of proper jurisdiction of the Court or of faithful compliance with all the conditions of the law regulating the subject. Such cases are also not uncommon and have the same effect of illegitimizing all of the children of the new marriage. In all these cases, if the parents have neglected to provide for the contingency by will, the children are by law legally disinherited and cannot share in or enjoy their property.

In Maine, at the suggestion of the writer, a new statute has been enacted, doing away with a large part of these great evils and supplying a remedy, making the illegitimate child and its issue in all cases the heir of his mother and also the heir of his father in all cases where he adopts the child into his family or in writing acknowledges his paternity, and in either of such cases the child and its issue shall inherit from its parents respectively and from their lineal and collateral kindred and these from such child and its issue, the same as if legitimate.

The unfortunate child is thus by this law placed on an equality with others in all cases except where the father has failed to recognize his relationship.

The following is a copy of the law of Maine alluded to:

"An illegitimate child is the heir of his parents who intermarry. And any such child, born at any time, is the heir of his mother. And provided the father of an illegitimate child adopts him or her into his family, or in writing acknowledges before some Justice of the Peace or Notary Public, that he is the father, such child is also the heir of his or her father. And in either of the foregoing cases, such child and its issue shall inherit from its parents respectively, and from their lineal and collateral kindred, and these from such child and its issue, the same as if legitimate."

BREAD AND CAKE: OR, THE SERGEANT'S DAUGHTER.

BY MISS S. H. PALFREY.

A SHE-ELEPHANT, one day, it is said, taking a walk abroad, chanced to set her foot upon a hen-partridge. Soon after she heard the cry of the orphaned chicks. "Poor little things!" exclaimed she compassionately, "I know what it is to be a mother. I will be a mother to you." And she immediately sat down on the nest.

Probably Sergeant Bliss's little fourteen-year-old daughter, Nelly, never met with this apologue. Otherwise she might have thought the last half of it, at least, uncomfortably fulfilled when her father's cousin, the ponderous and pathetic Widow Hopkins, expressing the very best of intentions towards all concerned, came unto the previously Bliss-full nest and proceeded without loss of time to sit down upon Nelly, not to speak of her five little brothers.

Nelly hardly knew a sorrow, till her mother died, about a month before; and care she liked,—all the care she had been allowed to take. Mrs. Bliss was never ill, except when "a new, dear, little baby" came; and then Nelly was always led in, all smiles and tiptoe, to see it take its first meal. She was always allowed to have it on her own knees, too, even when they were such small knees that they had to be straightened out for her on the floor by somebody else, who steadied the baby, too, and kept it from rolling off when her two chubby feet, set soles upright on the rag-carpet in front of her, worked with rapture like those of a purring cat. When Mrs. Bliss was well, she ran, talking, laughing and singing, "upstairs, downstairs, and in my lady's chamber," with little Nelly talking, laughing and singing at her heels; and whatever she did, Nelly found it very entertaining to see and to do

likewise. She was therefore by this time a very capable little maid-of-all-work. She could scrub, sweep, dust, make beds, set tables, wash dishes, boil, broil, roast, and bake plain buns and "cookies" such as the boys delighted in, almost as well as her poor dear mother.

After the funeral, she sat on her father's knee with her arms round his neck, and besought him with tears,—a rare sight in her dancing, little brown eyes, so like his wife's!—"not to have anybody come to live, but to try her,—only try her." Sergeant Bliss was almost persuaded to let her be his housekeeper. But the neighbors advised otherwise, and were strenuous, as people are wont to be in unasked advice. Hence the advent of Mrs. Hopkins.

She made new rules. If the rules were not kept, she made a fuss. The children "must eat their victuals as quick as they could and not talk at the table, nor make a bit of noise in the house"; and, especially, Nelly must "never sing, not till you're asked," on account of Mrs. Hopkins's "nooralogy." ("If all that's 'nooralogy,'" said twelve-year-old Tom, "I should like to try *oldralogy* for a change.") She pronounced that "buns an' gingerbread was bad for the dyspepsy," and made the children eat sour bread and rank butter. She declared "the chairs an' lounge looked t' ha' ben new covered not a year. The boys didn't ought to set on 'em."

Moreover, she brought with her her also ponderous and pathetic "babe," Augustinian Jacob. The day they came, little Sammy asked what was the difference between a "babe" and a baby. But after the first, they all thought they knew.

The baby Blisses had all been rosy,
(685)

good-tempered and cheery. They slept by night, and cooed and crept by day. They seldom cried, unless something was the matter; and when it stopped being the matter, they stopped crying. When the successively larger Blisses amicably contended for the possession of them, they crowed with ecstasy. When left to their own devices, they usually turned to find full content in the playthings with which Nature had provided them in their own pink toes.

Mrs. Hopkins's "babe" could not go to sleep without being walked, nor lie without being rocked, sit without being trotted, nor play on the floor without being peep-booded. The moment it found itself without any special provision for its entertainment, it said, "A-oo!" And if that utterance did not meet with instant attention, it said it again, faster and faster and louder and louder, until at last it would burst into a full-blown cry, "A hack, a hack!—a hack, a hack!—Aha-ha-ha-ha-hah!" And then Mrs. Hopkins would say to Nelly, "Don't you see how druv I be? An' don't you hear that blessed babe?"

However, Nelly said her prayers, kept her temper, and set her little wits to work; and soon things mended, as things often will. Her father said she must go back to school; and when Mrs. Hopkins suggested that she didn't "really see how Nelly could be spared to go,—not till Augustinian Jacob got his teeth," the Sergeant, mild man though he was in time of peace, "sat down his foot," as she deposed, and proclaimed, in his long-unused military tone, that then he "must find somebody else that could." So Nelly went, as formerly, twice a day with her brothers and had "beautiful times with the other girls." When she came home, she, with a boy or two aiding and abetting, mixed and kneaded buns, rolls and so forth overnight, and rose early and baked them in the morning. (Mrs. Hopkins never found that it hurt even her at

all to eat them if somebody else made them.) Nelly persuaded her father to pitch an old tent, which had lain in the garret ever since its service in the war, in "the back-lot" among the wild-strawberry plants and blueberry and elder bushes; and there, at odd moments, he smoked the pipe of peace and talked as usual to her and the boys, while she mended their clothes and kept them out of scrapes, and they scrambled in and out, and made as much good-humored noise as boys ought, and brought her wild roses to make a wreath for her hat. There, too, she often dandled Augustinian Jacob, till his poor great white cheeks took on a hue that looked a little more like a reflection from her own. And Mrs. Hopkins soon had to withdraw her objection to music; for nothing else made that babe so "good." The Sergeant sang Moody and Sankey's "Gospel Melodies," and camp-songs; and the boys sang with little fluty voices, while the sparrows balanced themselves on the topmost sprays of the cedars, or perched on the tops of the haycocks on the other side of the stone wall, and piped, "Sweet, sweet, sweet, these summer-days, summer-days!" and Nelly had somewhere picked up a quaint little ditty of her own that seemed to have a peculiarly "happyfying" effect upon the lugubrious infant:

"There was a little boy,—
For him my heart doth ache,—
He threw away his bread,
Because it was not cake.

Chorus of small brothers *fortissimo con strepito*:

"Because it was not cake,
It was not—was not cake!
(*dim.*) Oh, no, oh, no, oh, no!
It was not cake, (*pp*) not cake.

"Then unto him, in wrath,
His mother dear, she said,
'You shall not taste of cake
Until you eat your bread.'

Chorus as before:

"Until you eat your bread,
Your bread, bread, bread, bread, bread!
Oh, no, no, no, no, no!
Not till you eat your bread."

The Sergeant laughed, the first time he heard it, and said, "That's right, little Nell; always act upon that, and you'll be a wise woman."

"I don't understand, father."

The Sergeant explained; but it is hardly worth while to trouble the readers of *LEND A HAND* with his explanation. He had belonged to a "Young Men's Debating Society" in his bachelor days, and was fond of explanations and illustrations. He gave the children plenty of them, and perhaps pretty wordy ones sometimes; but they generally liked them, because they always loved him and liked him, especially when he told them stories about the war.

"I want to be a soldier, too, father," said little Bobby, one day, "and go to a war."

"Mebbe you will; only mind it's in a good cause. There's a upper side to everything, mind you, as well as a lower side; and you'll generally find the upper side is the one best worth looking at."

"Puff," said the pipe.

"The best part of soldiering, now, is duty and courage and faithfulness; and anybody can have them whether there's war or not. And if you only go in a bad cause for the uniform or the pay or promotion, or because other folks are going, mind you, it aint much better than first cousin to murder."

"Puff, puff, whiff, whiff," said the pipe.

The Sergeant went on with a fresh inspiration:

"But you've got to get into the way, and keep yourselves in the way, of knowing right from wrong and black from white in everything, not only in war. And don't you ever let anybody cheat you into calling one the tother."

"Puff, puff."

"Don't ye know how ye match the counters when you're playing dominoes? Match your words to facts jest so, so that there can't be any mistake about them.

And test your deed or your word and make it match God's word before you've done with it."

"Whiff."

"Ask your own conscience before you do or say anything you're in doubt about, Is it brave or cowardly, faithful or unfaithful, the truth or a lie?"

"Father," said Nelly, "I'm almost sorry I'm only a girl, and can never go to war. I should like to be brave and faithful and save somebody's life."

"A-oo!" said Augustinian Jacob.

Perhaps she did save his life; for, when she found how often his poor little feeding-bottle was neglected, she learned to cleanse it thoroughly and to prepare his rations; and between those and the fresh air she gave him, not only in the tent, but in Sammy's little go-cart, he looked "something like a baby" and "a-ooed" much less when the season was over. (He grew so fond of her, indeed, and she of him, that Mrs. Hopkins would gladly have made him over to her even at night. But there again the Sergeant "set down his foot." "She always takes our Sammy to sleep in her room," said he, "and that's enough. Two to one isn't fair for a girl of her age.")

But it is more than doubtful whether Nelly, in the most righteous cause in the world, could ever have taken as kindly as Joan of Arc to the business of killing people; for if Tom had a rat or a fowl to exterminate, she always ran off as fast and as far as she could, with both ears stopped and eyes to the front; though when Bobby had hurt the feelings of a hornet and it made at him for reprisals, she covered his retreat gallantly with her own little bare hands, and took the consequences for him.

When the summer was over and the autumn grew too late and cold for sitting out-of-doors, she swept and dusted the garret for a play-room, and got the tent pitched at one end of it. The Sergeant put up a tiny air-tight stove, at the other

for her, with a funnel out of the window ; and there the children parched corn, pulled molasses candy, and roasted chestnuts that they all went to the wood to gather, and were cosy and merry while the icicles fringed the eaves.

So two years passed with a good deal of comfort and a great deal of fun ; and then the poor dear Sergeant, too, suddenly died ; and now his little home was desolate indeed ; and not even his true-hearted and spirited little daughter could make it a home any longer. Strange to say, of a man who had faced death in the field so often, (perhaps just because he had done so, and come off in safety,) his death seemed to be the last thing of which he had thought. He had been too much bent on supplying his family's present wants to lay by any further provision for them, and had once said to a friend : " I calculate to give 'em all a good edjication and a good living till Nelly is married and the boys are twenty-one. After that I s'pose they'll be able to shift for themselves jist as I did."

The very house was not theirs. It was to be let, at the end of a month, to a new tenant.

The children had to be scattered ; but they bore a good name : and people were very kind. The master carpenters with whom the Sergeant had worked took Tom, to keep him at school a little longer and to teach him their trade. Bobby and Sammy, the youngest two, were to go to a married, but childless, uncle at the West. The minister placed Billy, the scholar of the family, at Exeter Academy ; and the Doctor was glad of steady little Charley as an office-boy. There was a strong mutual attachment between him and his mistress at the town-school ; and he could be trusted to run over to her, whenever he could be spared, to have his lessons set and explained to him, and to learn them as well as he could while waiting in office or gig.

The parents of an invalid school-mate

of Nelly invited her to go abroad with them, for two years, as a companion to their daughter. Nelly's eyes danced again, for the first time since the Sergeant's death ; and the tears came back into them when she refused ; but refuse she did, though she had to pause more than once to command her voice : " I should like it—oh, ever so much ! There isn't anything else in the world I should like so much ! But I couldn't leave the boys to go so far, *you* dear, kind Jenny. They're so young, you know ; and they might be sick or something and want me. I don't feel as if father and mother would say I had better."

Then the minister's wife had a letter from an old friend in town, with this passage in it :

" Don't you remember the two nice girls I brought here with me from our old home, when I was married ? They have lived with me ever since ; and now Hepsy is dead ! Oh, dear me ! I never expect to have such comfort again. They understood what I said ; and I could believe what they said. They read their Bibles, and came in to family prayers, and made the same things last twenty years without breaking, and, in short, did everything in the good, steady, old-fashioned, thorough, New England way. I don't suppose, by any chance, you could send me another, could you ? It was the 'second-girl,' as they call it nowadays, that died. I shall have to have a foreigner now, I am afraid ; and she will upset my old Sally ; and we shall have chaos come again. My husband cannot understand how it is that I am so worried. He is out of the house all day and knows nothing about it. He says, ' If the first you try don't answer, try another ; and, if one can't fill the place again, have two.'

" Double, double,
Toil and trouble,"

say I—to myself—but *you* will understand,—shan't you?—even if you cannot help. Of course, I should be ashamed

not to pay fair wages; and I think I may say without boasting, that a good girl would find a good home with Sally, not to speak of Sally's mistress. Oh! I forgot to say that, as my sister's dear little Alice will be with me for some weeks before long, I shall want somebody who can be trusted to keep a child safe and happy."

The minister's wife knew Nelly, who had been in her class at Sunday-school. Having noticed her playful and gentle ways with the little ones, she sent for her and read her part of the letter. "It doesn't seem much of a substitute for a trip to Europe, I'm afraid, Nelly," she added kindly. "I hardly know how to advise you. But nothing else offers; and I can assure you of so much: you could not find a safer or kinder employer than Mrs. Freeman."

Nelly smiled: "I mustn't

'Throw away my bread
Because it is not cake.'"

The minister's wife smiled too. She had heard Nelly's song.

"If they let me have the little girl in my room at night, ma'am, I sha'n't be so homesick; and I suppose this wouldn't be only bread for me, but clothes for Billy."

"No doubt, my child."

"And he must have some, and pretty quick too—he grows so fast—particularly a great-coat for the winter. Tom is such a little fellow of his age that he can wear his own a year longer; and I don't want to alter dear father's; I'd rather keep them just as they are till the boys grow up to them. O I beg your pardon, Mrs. Mather! I oughtn't to take up your time with all that; but, if you think I am choosing right, would you be so very kind as to ask Mrs. Freeman, when you answer her letter, whether she should like to try me, and when I should come?"

Accordingly, in due time, a very modest and sweet-looking young thing presented herself before Mrs. Freeman.

She shyly lifted a dewy apple-blossom face with a tremulous smile to meet the kind welcome that greeted her, and did her best to wink out of sight the tears which *would* spangle her brown eye-lashes. (She had just parted on the doorstep with Tom, who brought their mother's neat little valise so far for her, after they left Bobby and Sammy in a railroad car, ticketed and addressed like less precious goods to be forwarded, recommending them most earnestly to the tender mercies of a conductor, who promised to hand them on in like manner through the next to the next to Chicago, where their uncle would meet them.) For the rest, she had a round, springy, well-made form of the middle height, and looked healthy, trusty, and neat from head to foot in her simple mourning, consisting of her last year's well-saved gray jacket and skirt (round the latter of which a tuck let down made a dark band for garniture) and a small, plain straw hat, which Mrs. Mather had trimmed with one of her own black ribbons.

Her new mistress was touched, more indeed, than she thought it best to show, by her appearance and circumstances. Seeing her hard struggle for self-command, she cut short the orders she had begun to give her and sent her at once to her room, "up two flights of stairs from this floor, front. You may come to me again in half an hour, when the town-clocks strike twelve."

"I'm not sorry it's an attic," thought Nelly, as she stood in the middle of it and took an observation; "it makes it seem a little like the garret at home; and it looks as if a very tidy woman had had it before me."

Floor and walls were in good repair, and painted a clear, even yellow. There were two small strips of clean Kidderminster carpet, two chairs, a table, a chest of drawers with a small looking-glass, a neat wash-stand and a very comfortable bed. The door was open into a

closet with three rows of pegs, and some well-scrubbed and dusted shelves. Nothing looked new, but nothing abused or damaged.

Nelly threw open the window and blinds, and saw, through a forest of red chimneys, the tops of green trees, with a glimmer of blue sea and a white sail on it beyond. She thought of Dickens's cockney hero enjoying "such a view of chimney-pots," and said to herself, "Perhaps I shall be very fond of all this in time." She hastily unlocked her travelling-bag, set up her dear photographed "family group" over the mantel-piece, combed her long, brown, clustering hair smooth round her forehead, washed her face and hands, tied on a fresh white apron, and, when she next appeared before Mrs. Freeman, looked like a calm and cheerful, if not, as formerly, a very lively and light-hearted girl.

She took directions nicely, with an air of respect, intelligence and good-will, and carried them out with punctuality and efficiency; and it was not long before a thorough and happy *entente cordiale* had established itself between mistress and maid.

To this perhaps a conversation contributed, part of which she heard one day as she waited at the dinner table. A clerical kinsman of Mrs. Freeman's was spending the day with her:

"It's all nonsense, reverend sir, if you'll excuse my saying so," said Mr. Freeman, "all this notion of any possible sentimental relations between masters and workmen, or *employees*, as they're geese enough to call themselves, in French that they don't know how to spell nor pronounce, as if the plain English of the matter wasn't good enough for 'em. I'm a self-made man myself, you know; and I can tell you something about it from my own experience. I always meant to be a leading manufacturer—if I could; and, in order to know the ropes thoroughly and to get a little capital to start

with, I worked five years with a machinist as a journeyman. When my time was up, I just put on my hat and gave him a nod. He had his on already, and gave me another. He said: 'Well, you've 'arned your wages. I haven't any fault to find.' I said: 'And you've paid 'em. I haven't either.' That was all; and in the ten years following, that we lived in the same town, I don't suppose we ever exchanged as many sentences. Why, our very house-servants don't care for us, and aren't grateful to us; and why should they be? It's a purely financial relation, as I always tell my wife, who won't believe me. We don't keep them for their sake, but for their work; and they don't serve us for our sake, but for our pay."

"Now, my dear," cried Mrs. Freeman, "don't you remember a certain rather hateful little song you used to make me sing to you under protest, 'O Charles, I wonder that the earth don't open where you stand'? I shall have to get up that one line of it at least, for your benefit. I hope you won't accept his testimony as to my *ménage*, at least, Cousin Ernest. Familiarity is undesirable, of course, in most of the relations of life; but I am sure that the tie between mistresses and their domestics, properly sustained, is a very valuable one; and Charles had better not try to convert me; for the moment I become convinced that mutual interest and attachment between parlor and kitchen are hopeless, I shall give up housekeeping as not worth the trouble, and pack him off to end his comfortless days with me in a hotel."

"And serve him quite right, too," said the clerical kinsman.

All laughed but Nelly, who was glad when she could make her escape into the china closet to cool her cheeks. She had been handing dishes and changing plates so noiselessly that, except Mrs. Freeman perhaps, they had been hardly conscious of her presence. "Never mind," thought

she, "I will be as faithful as I can to her, because she makes me love her; and to him, as long as I have to serve him, because I ought. 'There's an upper side to everything, as well as a lower side; and the upper side is the one usually the best worth looking at,' as dear father said." At this time, in her loneli-

ness and homesickness, she had a habit of repeating to herself as many of his good words as she could recollect. This helped her to preserve them for herself and her brothers. The dead are happy who can be so remembered. It gives them still a voice for good in the counsels of the living.

[To be concluded.]

A TRUE STORY.

BY FLORENCE GRISWOLD BUCKSTOFF.

A GROUP of ladies in a parlor in a Wisconsin town were discussing how they could help the working-girls, when one of their number quietly and simply told the following story, which, her friends say, is only one from a life-time rich in such experiences. I shall try to tell it in her own words, though they only sketched the story. The inner emotions of that girl's heart you can imagine for yourselves.

"I was sitting in my home one evening," she began, "when the bell rang, and on going to the door I found a little slip of a girl and a man. The girl did not look to be over sixteen, a pretty, slim little thing. She introduced the man as her uncle, and inquired if I had rooms to rent. 'Yes,' I said, and asked her business. She hesitated a minute and then shyly said: 'I am thinking of opening a business college.' (The innocent!) Well, I thought to myself, here's a girl that needs mothering. So I asked her to come in and look at the rooms, and they seemed to suit her, and she staid. For two or three days she just moped about the house—the tears in her eyes ready to fall any minute—but I paid no attention, asked no questions, only took pains in every little way I could to show her kindness, and that I really loved her. So

when Sabbath morning came, and I had my household duties done, I cut some beautiful flowers that I had in my conservatory, and took them up to her.

"'Well, Minnie,' said I, 'I've brought you a bouquet this morning.' Then she burst right out into tears, and threw her arms around my neck, and sobbed out that she was going to tell me all about it, she couldn't keep it to herself any longer. 'All right, Minnie,' said I, 'I'll be glad to hear, and if I can stand in the place of a mother to you, I will. But, Minnie,' said I, 'Minnie, did you think any of the time that I believed that man was your uncle?' Well, so the whole story came out: That man had brought her clear way out here from Maine, promising to marry her!

"'Well, Minnie,' said I, at last, 'you shall stay here with me, but mind you, that man never pays one cent of your board or comes near you again.'

"So I kept her. The man came to the house, and I told him I had found him out. He said then he would marry her. 'No, you *won't* marry her,' said I, 'you aren't fit to marry her, you aren't fit to *live*. (You should have heard the vehemence with which Mrs. — said that.) If there's any deep in hell deeper than all the rest, there's where you belong,' I

said, and I talked to him till he shed tears. and before many years she married a young fellow, a nice young fellow, whose

“And Minnie—he said and she said that parents belong to the — church, and she was yet innocent. Whether she was she has been a good and happy woman, or not, I kept her, and found her work, for anything I know, ever since.”

THE COMING OF THE KING.

BY MARY A. LATHBURY.

Oh, make ready for the King,
And prepare your offering;
For His coming, swiftly dawning,
Breaks around us like the morning;
And our eyes may catch the grace
Of the glory of His face,
Bringing light unto the world.

In the pathway of the King
All the world is waking;
Like a wind among the mountains,
Like a breaking forth of fountains,
Sweeps a tide—*the Holy Breath*—
O'er a thousand fields of death,
Bringing life unto the world.

In the temples of the King
Stood His daughters worshipping.
But each heart the summons heareth,—
“Child, come forth! Thy Lord appeareth!”
And their robes of vestal white
Grow more lustrous with the light
They are bearing to the world.

Alleluia! Christ is born!
And the world rolls past its morn.
Heaven pours the tender glory
Of Redemption's wondrous story,
With its deeps of love and pain.
With its heights of loss and gain.
Through a woman to the world.

Alleluia! Christ is risen!
Angels at His rended prison,
Radiant with His passing glory,
Send the resurrection story,

Winged with peace to conquer strife,
 Bearing everlasting life,
 Through a woman to the world.

Alleluia! Christ is King!
 Wide His palace portals fling!
 Forth in fair procession flowing
 Come the royal daughters, going
 Where the King Himself may send
 Love and life that hath no end,
 Through a woman to the world!

HOTEL LIVING.

BY SUSAN HALE.

NEW methods of living demand a new code for the regulation of life, or rather a new application of the old Christian code.

The family home was once regulated by customs which had their source in Christian precepts, mellowed by time, modified by custom, but still essentially based upon Christian principle.

Life was comparatively simple then. I can call up the picture of a large house in a small town. It is amply built of stone, in its own grounds. Its big door with flat stone steps is approached by a gravel path from the gate, and large trees shade the front yard. Behind a garden, beyond it an apple orchard, stretch down to the river. Fences and shrubbery shut out neighbors on either side, although they are there within easy call.

Inside the house a broad hall runs through the lower floor, with rooms opening on each side, these in turn communicating by folding doors. Kitchen, wash-room, wood-house, are in an L behind. Above stairs are plenty of large, square, sunny rooms, and over this story again is a delightful garret, where furniture as it grows old is relegated to live out its season of neglect, and come down again, fashion-

able, when its proper period of retirement shall be passed.

Open fires warm the separate rooms, and the sun unhindered does his share for the better portion of the year. Even the entry-ways are habitable, for deep window-seats are tempting resting-places, and the clock on the landing is a companion.

In this wide precinct there are at most twelve people living, all told; more likely the family is smaller. Grandmother has her warm, sunny bedroom on the lower floor, near her cosy corner of the sitting-room, where her work-table and rocking-chair, along with her venerable presence, give dignity to the place. Father's and mother's room is also called the nursery, but the fledglings are out of the nest, the boys are men, and have their own rooms and studies, and the girls their pretty chambers and boudoirs. There are spare rooms in plenty, the blue room and the long room, and Cousin Maria's room, so called because Maria so often comes to stay. There are closets whose depths have not been sounded within the memory of man, and larders and butteries and pantries, with shelves for jam and pickles. And there is a cellar, with stairs leading up to the dining-room,

which cats may ascend and descend at will.

Moreover, there are piazzas and porches on all sides of the house, so that it is seldom that one cannot be found sheltered and sunny, or breezy and shaded, to suit the season of the year. All over the place are nooks of retreat, unseen by the neighbors, where one or two may stroll or sit, as they please.

All this room, all this space, makes the mutual relations of the family run smoothly through the year. Dear Grandmamma, with her old-time tales, and her natural tendency to worry and give advice, is undisturbed by noisy children, for they can be kept elsewhere; the rest are not tempted to be impatient, because they can go away if they will.

The busy members of the family, occupied in their own quarters, may perhaps not meet each other all the morning. The noonday dinner brings them together, and they are glad to see each other. Petruchia has been painting all the morning, but no one has been annoyed by the smell of oils, because her studio is in the garret with a north light. Katharine has been practising, but the piano disturbs no one, in the west parlor, and no one knows whether she has been practicing scales or a Chopin waltz.

Mamma has been stuffing a cabbage, and here it is; very delicious, but no odor has penetrated from the remote kitchen to prejudice the palate beforehand. And who knows whether the children have been quarrelling over croquet, or planting peppergrass in their garden? No one, for the neighbors are not near enough or not idle enough to occupy themselves with investigating.

There is room for everything in this house except quarrelling. If a daughter feels irritable, she can go away to her own place, and there, in her own cheerful room, of which she has sole control, surrounded by such pretty things as she is able to devise or afford, she will proba-

bly soon "come round." Let John go and smoke if he is aggressive; he is safe in the room over the L, where no one need come near him.

The Christian virtues required in the family are punctuality, cheerfulness, sweetness, mutual forbearance, and mutual accommodation. How easy the practice seems of these qualities, in a large house where there is plenty of room for every one! It is easy for Katharine to get up in the morning at the right time, and to be ready for breakfast punctually, when she is alone in a large room with a big closet and plenty of drawers, her bath-tub adjoining, her windows and sunshine as she likes them, everything in its place, or not in its place, exactly as she prefers. She may stop and smell of her own hyacinths that she likes to have growing on the sill, and she is not annoyed by that horrible bird of Petruchia's; while Petruchia is rejoicing in the song of her canary, and wouldn't be bothered with Katharine's plants "for anything."

Thus a bright, happy breakfast table is secured, and by it much gained for the whole day. The breakfast hour is a critical one, for with many temperaments, perhaps all, the Christian graces do not begin their work so early in the day.

This family in the large house, is all day long absolutely independent in its movements. The members of it are free from each other, and free from oppressive intrusion. Social laws, prescribed and observed, prevent incursions of neighbors or friends before fixed hours; when these hours arrive, there are limits to these incursions, and ample space in "best parlor" or "sitting-room" for the receiving and entertaining of guests. Petruchia may still tarry with her canary bird, and keep on her painting apron. Grandmamma will play hostess, and the guest rejoices in the freedom of the house.

Bores exist everywhere, but where the burden of these is equally divided among an amiable and mutually obliging family,

it is not irksome, when each one has, in the large house, some fastness to flee to, on relieved guard. Besides, here, hospitality is a pleasure, not a task; there is room for cousins, friends, strangers. These are all welcome, for they are not a cause of anxiety. They are sure to be comfortable, for the different rooms afford every variety of ease.

Friendly servants, more or less imperfect, do the work of this family. Their interests are the same as those of their employers. Their speech dwells on the same topics. They are more or less helped in the care of the house by the daughters, for it is a pleasant task to take the charge of large, airy rooms, full of familiar objects, which are almost like friends themselves.

But what has happened to my family, happy and good, and apparently content in their ample home?

The young people have improved their minds, and want to go to town to live. Parents assenting, the house is shut up.—I hope not sold or let,—and thus the treasures of the garret left undisturbed. Cats are disposed of, cows and horses sold; a greater quiet falls upon the tranquil neighborhood, so important is the family that has gone away. They have taken a sunny apartment in a modern hotel, recently built, with every possible convenience, in the pleasantest part of a large city.

It was late in the autumn when the change was made. Fierce winds and south-east storms made the landscape dreary; as dead leaves swept along their way to the station they rejoiced to be leaving the country. Everything looked charming, comfortable, bright, in their hotel apartment; they rejoiced in the absolute freedom from household care they had procured for themselves, by this wise and well-considered move.

Spring has now arrived, a late spring. But few reluctant buds appear upon the

trees of the square in front of the Excellent Hotel. In the country, grass is green, and in sunny nooks the first wild flowers have shown themselves, real birds are singing, and the air, spite of rain and wind, is full of that sweet, promising smell the season gives.

But Mr. Pogue and Mr. Rogue, the city gardeners, have not yet decided to have spring, and therefore have not yet brought out their hyacinths and crocuses, and its aspect is even more dreary than when winter snows covered the bare beds with a white sheet.

Petruchia is looking listlessly out of windows at the umbrella tops going by in the street below, and Katharine leaves the piano, where she has been idly strumming, to join her sister. Their father throws down the twenty-second page of the *Sunday Globe*, and leaves his chair in front of the genial radiator in the corner with a yawn, and a groan at an ill-advised burst of song from the canary, too close at hand, in the girls' room, with an open door between. The mother of the family is sitting in her cramped bedroom, looking down a well which pretends to light it, and half-tears are in her eyes as she thinks of the country home she herself never much wished to leave.

"Where are the boys?" asks the father.

"Not up, I suppose," returns Petruchia, crossly, "or dawdling over their breakfast as usual. What did you order, Katharine?"

"Chops, of course. There is nothing else fit to have in this house!"

"Fish-balls, my dear," said her father, with an effort at playfulness, "fish-balls, or baked beans, are the rule for Sunday mornings."

"Everlasting fish-balls. I am tired to death of them! If they could serve them with little bits of pork as Llewella used to for us."

"And then the coffee! Oh, for a cup of Llewella's coffee!"

"Well, well, girls, no more grumbling. Who is for church?"

For this is Sunday morning, and one of the arguments in favor of the town was the immense variety of favorite preachers whose services could be attended.

"I am sick and tired of going to church! The same old music, same sermons, same service over again!" cried one of the young ladies.

"It is too wet to go to church. This rain would spoil my plush, and I would not be seen at my church in old clothes," said the other.

So they are left to count the drops that trickle down the pane, and squabble with their brothers when they come up from breakfast, while the parents sally out to religious worship.

"If you go out, my dear, lock this outer door, and leave the key in the office. I think Mrs. Spyer comes in when we are out to look about. I found the tablecloth turned back over this drawer the other day, and I am sure I did not leave it so."

These are the last words of the mother as she goes out.

"I wish," said Petruchia, coldly, after she had watched her departing parent well away, "I wish mother would not wear that sack. I saw Mrs. Mudge looking her all over in the elevator last Sunday, and I know she despises us."

"What do you care for Mrs. Mudge? She has never called on us or done a decent thing since we have been here. I am sure we need not dress to please her!" replies Katharine.

Meanwhile the parents stand waiting for the lift, and quite a little group with them, for it is just the favorite moment for starting for church, *i. e.*, a few minutes after the time which would prevent the necessity of hurrying.

"That boy! is he asleep!" cries Mrs. Mudge, and presses the knob for the third time. The lift is heard above, and the doors of it, sliding with a bang, proclaim

that at each story, as it comes down, it is taking in passengers. It stops and our country friends crowd in. There is scarce standing room for all, and only a few early elderly birds from the top story have the advantage of seats. Not one word is exchanged during the descent, except that Mrs. Mudge reproves the boy for being slow; he, better bred, scorns to reply.

Our country mamma timidly bows to one or two persons whom she now meets for the twentieth time, as this is her twentieth Sunday in the house. The bows are stiffly returned, not with haughtiness, but an air of embarrassment, as if it might not perhaps be right to take any notice.

The landing reached, the group flies apart by different exits from the hotel. Keys are left at the desk, without a word, or with a gruff "good-morning," to the patient clerk who receives them; and thus the inmates of the Excellent Hotel proceed to their morning worship.

"So you do not like living in town?" says a visitor, one of these days.

"Oh! yes, we like living in town, but it is this hotel!"

"Then you are not going back to your own house to live?"

"No, we are going to travel this summer; but we shall give up these rooms. We should not keep on here, on any account!"

And then follows a catalogue of the discomforts and defects of their apartment, and of the management of the house, little discerning that the fault is largely in themselves. A long discussion follows upon the merits of all the many apartment houses, hotels and boarding-places in the town. They will try a new one every year, year after year, but the result will always be the same: more and more critical, more and more discontented as the time goes on, this family will become the terror of hotel-keepers. Unwilling to settle down again in their own home, if haply this refuge still remains to

them, dissatisfied alike with the Grand Hotel, Boulevard des Italiens, and the logging camp at Mattawamkeag, they will continue till the end of their lives to be wanderers upon the face of the earth, until death, too,

"reaches them,

Unfreed, having seen nothing, all unblest."

Surely the difficulty cannot lie with the keepers of all hotels, lodging-houses, apartment houses, boarding-houses, leagued together to work the utter misery of mankind, with no important results to themselves. The fault must be, at least in a measure, with these wandering tribes themselves, since, wherever they establish themselves, they find the same *malaise*.

"They change the place, and yet the pain remains."

There must be some screw loose in their own relations with living.

In fact, the modern American hotel, as at present carried on, is an almost perfect system of living, for comfort and convenience,—I was about to add economy, but I will not here enter upon that large question. The scheme undertakes to provide every necessity and fulfil every demand of daily life, shelter, bed, food, heat, light, water, service, to its clients, without their lifting one finger themselves to procure any of these things. Luxuries, like curtains and lounges, an elevator, a reading-room, and a tinkling pitcher of ice-water at any moment, that climax of bliss to the American, are thrown in. In a good hotel, and there are such, now, I believe, in all our cities, all these things, shelter, bed, food, heat, light, water, service, are excellent, often perfect of their kind, all readily supplied, from first to last, in compliance simply with prompt payment.

The proprietor of such a house is, in America, I think I may say invariably, a gentleman, kind and obliging, whose life and business are devoted to the accommodation and pleasure of his guests. It is for his interest that he should so devote himself; and, moreover, he would

hardly have chosen this profession, if his temperament and gifts did not incline him to such affability and good judgment as to make it possible to accommodate and please. If anything is wrong in any of the departments he professes to furnish, beginning with shelter and ending with service, he stands ready to set it straight, with ready compliance and unending patience.

What, then, is the reason that those who undertake to live in hotels are so often, and so soon, dissatisfied? Do they want the world?

I think the change is so recent and so sudden from the ample family living of fifty years ago, to the cramped quarters of this present system, that the code of morals, the Christian etiquette, if I may so name it, of hotel life is not as yet developed from the old eternal laws of mutual intercourse in daily living.

The domestic virtues are the same now that they have ever been: punctuality, cheerfulness, sweetness, mutual forbearance and mutual accommodation. Only people have conceived the idea that these may be left behind in the garret of the old house with the spinning-wheel and the side-saddle, as if domestic virtues were furnished along with the comforts of life advertised in the prospectus of the Family Hotel.

This is a grave mistake. The exercise of them requires more vigilance than of old under these new conditions, which bring a greater strain to bear upon tempers than the old free life. People boxed up together in a small space, with absolutely nothing to do, in order to bring about their own ease and comfort, are most likely to fall out with each other and become discontented.

Hotel living is so modern, that there is still time to establish a code of morals and manners for its guidance. The etiquette of courts does not cover the ground. It was ample enough for wide-spreading palaces, but not deep enough for our eleven-

story buildings made possible by the lift. In our hotel there is no permanent sovereign to be bowed to, no leading dowager who shall prescribe the laws of precedence and propriety.

In this kaleidoscopic life the last is first, and the first shall be last. Who then shall be leader to the rest? Who shall set the example of universal courtesy, forbearance, kindness, of contented living in the luxurious, though limited, space of an hotel apartment, of steady occupation for hands and brain, in a life from which the trifling cares of the household are transferred from the family to the machinery of the hotel, steam or human?

In this lack of permanent authority, every occupant of an hotel apartment, however "transient," may surely take upon himself, or herself, to set an example of cheerfulness, forbearance, industry.

I put in this last, because it is so true that

"Satan finds some mischief still
For idle hands to do."

Petruchia and Katharine miss their household occupations. The maid takes care of the apartment, and instead of doing it themselves their part is to find fault with her methods. All the pickling and preserving, all the spring cleaning and autumn clearing up, is, thank Heaven! they say, done with forever. Let them therefore avail themselves of this delightful freedom, by providing themselves occupations, higher than those of pickling and preserving, such as the city affords. Let them also consider what they may do, within the walls of their great new home, to add to the happiness of their fellows, and so promote the welfare of the world.

Not by a gossiping acquaintance with a few idle young persons like themselves, whose basis is a common discontent with the food or the chambermaid, but a friendly interest in all or any who may need a helping hand. Not an awesome deference

to the opinions of Mrs. Mudge, who, resplendent in velvet, may have leisure to look down upon sacks, as she meets them in the lift, but a kindly wonder, ripening perhaps into a helpful friendship, about the pale girl who lives by herself on the top floor. There is very little possible "sociability" in hotel life, and this, I think, is well. The population is so changing, the inmates are so burdened with their own acquaintance of the town, that social intercourse is hardly to be expected to reach any great extent. But courtesy and kindness are always possible between the merest strangers. Within the common walls of one building, however extended, stiffness, generally the result of shyness rather than pride, should be rigorously excluded, and in its place an easy cordiality of intercourse should reign.

The details of such intercourse readily regulate themselves, when the impulse on either hand is one of high motive. The same spirit of courtesy and kindness will lead guests to invariable gentleness and consideration towards all the employees of the hotel. Sharp words to servants are of course always out of place, and complaints to the chief would be less frequent if their justice were first more often considered.

The chief bone of contention, the stumbling-block, the cause of grief, is the restaurant, however regulated. The American plan, the European plan, the Chinese plan, the Hottentot plan, all, all will fail. I am sure, when the spring comes round with the languid loss of appetite following our long winter.

Let Petruchia and Katharine remember that even at home they were tired of buckwheat cakes before the first of May, and that Llewella had frequent reason to declare at that season that "there was no pleasin' on 'em."

Every one grows tired of restaurant fare. That *ménu* which seems to the inexperienced a glowing page of delights,

where, from "oysters on the shell" down to "one pot coffee, fifteen cents," each vi- and seems more appetizing than the last, pales and fails under the weary eye of one long familiar with it. Its list of *entrées* and *entremets*, and game and ices, grows to be

"A tale of little meaning, though the words are strong."

He studies it through and through mechanically and cries at the end, "Give me a chop!"

But this is not the fault of the *menu*; it is the languid appetite, which after repetition can no longer digest even the names of so many good things. For the things are still good, only every one tires of having them, and not so much of having them, as of thinking whether one will have them.

This is a difficulty, and different temperaments must cope with it as best they may, only applying to their palates the rules of forbearance and temperance which belong to the Christian code.

For Katharine, who used at home to plan and order the dinners all the year round, I would suggest as an experiment that she should make it a practice, every day, to have a little consultation before-

hand with the head-waiter, over the *menu*.

He is, in general, a courteous, obliging person, who will be only too glad to have her co-operation. She may thus order, every day, a simple, reasonable meal for her family, suited to their taste, with all the variety the season or the purse affords. It will be served, ready punctually, when they come down at some fixed hour, and thus without waiting, and without the anguish of scanning the oft-told tale of the bill of fare, they may enjoy a homelike, happy evening meal.

The men will come home wondering what Katharine means to have for dinner. The mother, after a busy day, will meet them with an old-time smile. The daughters, fresh from music, painting, exercise, will take their places at the table, exchanging cordial glances, as they pass through the room, at well-earned friends at other tables. Ready waiters will hasten to serve these favorites of the house, and in the cheer of the well-prepared, well-ordered food, with the gaiety of light hearts in tired bodies, they may be even so happy as to sing the praises of Hotel Living.

SCHOOLS IN SUMMER.

BY MRS. BERNARD WHITMAN.

GRAVE doubts often arise in the minds of thinking people, who are interested in the welfare of children, as to the benefit of the long summer vacation. In the city of Boston, the public schools are closed during the months of July and August. What would be the effect if the schools were closed instead during December and January? The inclemency of the weather would keep many of the children in their homes. The mid-winter season would furnish light employment in stores and work-shops, where some of them

could be earning a little money and cultivating habits of industry and thrift. Certainly the children could not sit on the door-steps or curb-stones concocting mischief, telling low stories, swearing and lying. The influence of the season would be in favor of a better morality in the slums of a great city.

There is a prevalent idea that children are overworked at school and need this long vacation. It is true that the heat of summer makes the routine of school life irksome to both pupil and teacher. The

strain during the warm weather is mostly upon the teacher, and she would be a person of more than ordinary nerve who could continue to teach during the summer months, even were she relieved of her duties for two months in the winter.

The autumn brings to the public schools, teachers fresh from a long rest, favored children, who have recruited body, mind and soul in country air and among uplifting influences, and the waifs and unfortunate children of poverty who for two months of perfect idleness have studied sin and iniquity under the most favorable circumstances. The very fact that every one who can afford it takes a rest at that season renders business dull, and closes to them one of the great avenues of safety where their energies can be directed to good purposes and diverted from the wickedness of street life.

There are, then, these two classes in the public schools to be dealt with. After every summer vacation the gulf grows wider. Philanthropists discuss the question with anxious thought, eager to find a way to save these children from themselves. The difficulties are great, but at this moment there seems to be a little light appearing in the darkness, and ere many years pass it is to be hoped that the problem may be satisfactorily solved and a clear path seen through the many difficulties of the present. This little star is the Vacation School. It is indeed a *little* star. It is imperfect in its work, but, as far as it goes, it carries a healthful and benefiting influence.

Vacation Schools originated in Boston six years ago. Beginning as an experiment on a very small scale, they are now an assured success, though cramped pecuniarily and limited to the short time of six weeks, with only a morning session each day. This last deficiency is, however, supplemented in part by the Emergency and Hygiene Association, which has established sand-gardens in many

parts of the city, where the smallest boys and girls can pass their afternoons. These sand-gardens are open four afternoons in the week. Permission is given by the proper authorities to use the yards of certain school-houses; a reliable woman is engaged to oversee the children, and huge pens of sand with pails and shovels are provided for their use. This year reins and some other playthings have been added, and it is a pleasant sight to see a great party of these children, away from the temptations of the street and cared for by a motherly woman, who, while she allows freedom, does not allow the abuse of the privilege.

But what is a Vacation School? It is a school in vacation. "But vacation means rest from school," is the argument we hear, "and how can there be a school and vacation at the same time?" My curious friend, what is rest? Is not rest obtained as well from change of employment as from a change from employment to the perfect idleness which is Satan's own weapon? This rest of the children in the Vacation School is as perfect a change as they can have. Beyond the fact that the boys and girls go to a school-house and go, or pretend to go, at nine o'clock, A. M., and are dismissed at noon, there is nothing like the regular school routine. Everything is changed. The teachers are not the same, there are no studies from books, there is no strict discipline, there is a regular change in the classes from room to room as they pass from one occupation to another. There are stories told and sketches illustrating them made on the board. Here is a class printing, another combining bright colors, another seating chairs and yet another sewing. Love rules the whole. Then there is no truant officer, no awful master, rod in hand, no school committee to be held up as a terror. There is no system of credits, no punishment of tardiness, no discipline that can be irksome, and yet the school is by no means disorderly.

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Many children apply for tickets of admission who never come afterward. Among the *gamin*, it is considered a fine joke, and a very witty one, to obtain tickets by giving false names and addresses. Many children obtain tickets simply as a precaution—to have them in case they should want to come—and yet others ask for them who propose to come the first day, make what trouble they can, and if there is a prospect of the teacher obtaining the upper hand, do not return. Some have opportunities of going to the country. No child is refused a ticket who asks for it, unless there is some excellent reason for thinking that the ticket will not be used. The name and address of the child is taken, and, as the experience of the last two years has shown it wise to do, a small fee is charged for boys over twelve years of age.

Notification of the opening of these schools is given from the public schools in the vicinity before they close for the summer. It is to be regretted that two or three weeks usually elapse before the opening of the Vacation Schools.

The reader will not wonder then that, while over 600 tickets are issued, the average attendance may not be more than 225 or 250. Picnics and Country Week are responsible for much of the irregularity in attendance. But, comparatively few parents make any effort to send the children regularly, and every teacher knows the discouraging effect of working without the parents' co-operation. The question arises: at which part of this circle should the attempted reforms be made? Can we work with the children if the parents are indifferent, or shall we concentrate our efforts on the parents?

Among the pupils are black and white, Jew and Gentile, Protestant and Roman Catholic, French, German, Scotch, Irish and American. One of the most tractable and really brightest children in the school of which this article is written, is a deaf-mute. So quick and atten-

tive is she that no casual observer would ever notice her misfortune.

In this school, there are four general teachers and six special ones. At nine o'clock the children assemble in their rooms, which are graded as well as possible by age. The Kindergarten is a happy room, always overflowing; but many children were turned away as, having doubled the Kindergarten's work, there were no more accommodations for them. A room of boys and girls, just too old for the Kindergarten, has for entertainment and occupation the folding of colored papers into all sorts of forms and toys, stencil drawing, singing, a change to the Little Housekeepers' class, clay modelling, tooth-pick and pease work, and other things which an intelligent teacher can think of to interest, to train the hand and eye and to amuse them. The three other general teachers have two classes of boys and one of girls. In these rooms drawing is taught, designing, where the boys with tissue paper and gum carry out their own designs in brilliant transparencies for the windows, paper flower work, botany lessons, crewel work, fancy work in birch-bark, May-baskets of bright tissue paper, flower pot covers, and there are occasional lessons in physiology and natural history, illustrated by drawings on the board. Singing is also well taught, with piano accompaniment. These classes make changes, a few at a time, to the rooms of the special teachers. The special teachers include the teachers of sewing, printing, cane-seating, Kitchen Garden, rope tying and splicing, and the Kindergarten. Sewing is one of the great features of the school, and in the six weeks of Vacation School, the girls who are old enough to go to the sewing class make some sort of a garment or gift of sewing to every girl in the school, except the tiny children of the Kindergarten, and the sewing is most excellent. One of the principles of the school is that the children shall not work selfishly, and at the end of the term every

child receives a gift made by the other children, so that the lend-a-hand principle is carried out thoroughly.

Instruction in printing cannot, of course, be thorough in six weeks. The training in accuracy that it gives is, however, excellent, and not unfrequently a boy finds from his six-weeks insight into the work that he prefers it for his life's occupation. Unlike printing, knowledge of cane-seating can be acquired in six weeks, and it is an occupation every boy and girl takes to kindly. Over eighty chairs have been reseatd this year in a creditable manner. Each chair when done has affixed to it a card (printed by the boys in the printing room) reading:

This chair was reseatd
By _____,
South End Vacation School,
1888.

and sent to the owner. At the close of school each of the members of the cane-seating classes takes with him a little card (printed also at the school) saying where canes may be bought and the price. No boy or girl can then say he or she does not know where to go for material when there is such work to be done in the family. Every effort is made to encourage thrift and cleanliness in the children. Boys are sent to the Little Housekeeping class as well as girls, in order that they, too, may be able to assist their mothers properly at home. But it is stipulated that all members of that class shall have clean hands. There is comparatively little trouble with the girls in this particular, but it is amusing to see the boys, careless till the last minute, slyly spit upon their hands before filing by the teacher, rub them on their apologies for pants, and then hold them out for inspection.

It is truly "line upon line and precept upon precept." What will best help and influence these children's lives?—these children who are *taught* to steal and lie and swear? One of the most pathetic things of the whole term was to see the little boys, when knives and scissors dis-

appeared, begin to turn out all their pockets, showing the suspicion with which they knew they were always regarded. It is not unlikely that the missing article may have been snugly tucked elsewhere on the person, and, indeed, often was; but the voluntary act on their parts always awoke a feeling of love and pity for the little fellows whose lives might be so different were the home-training better.

How can we best gain and hold them? Where can we drive a little entering wedge? Many of these children are bad beyond description. They come from the worst of city slums, and for six short weeks the teachers try to get a hold on them. And they do.

There is not a room in which the best, most promising, and most regular of the pupils are not the ones that were taught in the school the year before, which shows that the good seed sown has borne fruit throughout the year. So far Vacation Schools are carried on by philanthropists and are dependent on charity for their support. The experiment has proved so successful, why could and should not the school board now take it in hand as it has the cooking schools which were carried on until proved perfectly practicable by a kind friend of education? If this were done, the Vacation School could continue the regular school without any interruption, but with a change of teachers only. The attendance could be made as compulsory as it now is, but beyond that love should rule alone. The school should then continue until the autumn, when the regular school again opens. The change has been as great to those children as any they could have. The afternoons would be free for sand gardens and Saturdays for perfect leisure to go to the Park or take whatever relaxation they could afford. Then, if a six weeks vacation from all school is necessary, why not have it in the winter, when the temptations to evil are less and opportunities for light work for those who need it more abundant?

However this plan or any other may strike the reader, let us continue by all means our Vacation Schools. Plant the good seed as best we may. Let us strive to drop it in every nook and cranny. Mentally, morally and physically, let

us develop these children. Education is not confined to books alone. Such means should not be left to uncertain benevolence, but should be backed by a power as strong as that which stands behind our public schools.

WAGES IN TIME, AND WAGES IN MONEY.

[*From a Lecture by Rev. A. P. Peabody.*]

WITH these allowances for laborers abstracted and labor wasted, the handcraft of Christendom, when in full employ, gluts every market, and heaps up masses of commodities of every kind in the hands of dealers. Then prices fall ruinously low, manufactories suspend operations, farmers till less land, laborers are thrown out of employment by the thousand, and industry suffers a paralysis, till the supply is reduced, and a fresh demand raises prices and stimulates enterprise anew. All this indicates that, with the industrial machinery in full operation, more work is done than man needs to have done. If, when men work twelve or fourteen hours a day, a large proportion of the laborers must lie idle one year out of every four or five, to keep the supply of the commodities within reach of the demand, the same end would be more conveniently brought about by their working but nine or ten hours a day, and having constant employment. Nor could the laborer lose, nay, he would rather gain, in wages by the general shortening of his day's work. His wages are not governed by the value he creates; for labor creates all value, pays all income and revenue. Every dollar of the millionaire's dividends is ploughed for, and delved for, and hammered for. The entire capital of the community, in order to be productive, must pass through the various channels of handcraft. The laborer's

share of what he earns depends, on the one hand, on his own intelligence, self-respect, moral worth, and appreciation of the comforts and refinements of civilized life, and, on the other hand, on his employer's sense of justice. If he toil unremittingly, and have no space for the culture of the higher traits of mind and character, he will be compensated on the lowest scale of his absolute necessity; for he will be too ignorant, thriftless, and reckless to claim more, and he will not command sufficient respect to have more awarded to him. But if by a less amount of toil he yet produce his fair quota toward a supply of the wants of the community, he can, by the cultivation of mind and heart, place himself on the same moral level with his employer,—his demands will rise with his conscious needs, his wages will grow with the growth of his substantial claims to respect and deference, and he will be allowed his just dividend of the annual revenue of his labor; while the enterprise that employs, the skill that directs, and the capital that sustains his industry will receive their equitable proportion, and no more.

The working of this principle has been tested by the general establishment of the ten-hour system in some departments of industry. The operatives in these departments are better paid than before; employers have felt no injustice; and in the increased intelligence and respectabil-

ity of the employed, and in the diminished tendency to overworking at some periods, and to a consequent glut of the labor-market at frequent intervals, the relations of capital and industry, and of demand and supply, have become more stable, and approached a more equable adjustment. The operation of this same principle must soon extend itself to all departments of industry. It cannot be hastened by agitation or by factious combination, which only excites resistance and arrays public opinion on the wrong side. It will gradually establish itself with the recognition of sound views of social economy, of the republican doctrine of equal rights, and of mutual justice between man and man. The time cannot be far distant when, in New England at least, the disastrous system of overworking and overproduction will be permanently set aside, and the hours and amount of regular labor will be so adjusted to the actual needs of home and foreign markets, as to prevent the spasms of consuming toil and intervals of hungry idleness which have hitherto alternated in the history of the industrial world.

We are at present concerned with the fundamental laws of the Divine Providence, not with artificial arrangements in contravention of those laws. I have shown you that one of those laws is, that much less than the incessant toil of the laboring classes will produce all that man requires for subsistence, comfort, and luxury. Consequently, Providence has indicated for the laborer ample season for relaxation and improvement. In a state of society conformed to its essential laws, no day would pass for any member of the community in exhausting toil—every day would have its leisure hours for domestic enjoyment, for the culture of the mental powers, and for the indulgence of refined tastes. Thus, by the universal diffusion of the elevating influences of leisure and prosperity, the artificial distinctions of society would fall away; all occupations

would become liberal professions; the man in every case would ennoble his calling and reflect honor upon it; and all the essential offices of life would be discharged without menial or degrading associations attaching themselves to any, because he who performed even the humblest function, instead of being wholly merged in it, would have existence and time, a *status*, an intellectual, moral, and social life, independent of it.

In even pace with this tendency towards high general level of social life, the civilized world must approach nearer an equal distribution of material wealth. Not only will capital earn less and labor more, but with the general diffusion of intelligence and the enhanced compensation of labor the number of small capitalists will be constantly on the increase, and the union of capital and labor will become general. To be sure, there must always be considerable accumulations of capital. They are demanded for the general good, as safety-funds and movement-funds. The surface of society must always be diversified. But there is no need of Alpine scenery—riches piled mountain high, with sunless and barren ravines in the chasms. Far better is it that hill and valley should alike lie under the common sunlight, and equally wave with harvest wealth.

There is yet one point more with reference to the elevation of labor, which I want to illustrate. I exhibited to you in my last Lecture the Divine Providence in Art. Of this providence the chief revenue accrues to the laborer. Invention, machinery, steam, magnetism, all are especially for his emolument. Without them, the heirs of great names and ancestral acres would live in rude plenty and barbaric splendor, would lack nothing which they could appreciate, and by their monopoly of land—the only source of wealth—would keep the laboring classes in a dependent and needy serfdom. But machinery creates a wealth that can-

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not be monopolized. A labor-saving invention confers a permanent estate or settles an annual revenue on each of the laborers of the country where it is used, and even of the civilized world. Take, for instance, an invention by which two men can do the work which ten used to do, and suppose it applied to a department of labor in which 10,000 men have been employed. It is manifest that the labor of 8,000 men can be dispensed with, and the amount of production remain the same as before. Now if these 8,000 men were dismissed summarily from employment, the result would be a burden, and not a blessing, to the community. But this is not the case. In all probability they will remain in the business, and aid in producing five times as much of the commodity as was produced before; for, by dispensing with four-fifths of the labor, the commodity is cheapened to two-thirds, one-half, or even one-third of its former price, and consequently many can afford to use it who never used it before, and many with whom it was before a luxury or a rarity can now make free and common use of it. Thus the products of the labor of these 8,000 men, being four times as much of the commodity in question as was previously manufactured, are thrown into the cheap market, chiefly for the benefit of the laboring classes—of men who must wait till a commodity is cheap, in order to purchase it freely, if at all. If it be cotton cloth or calico, they can dress their families with a neatness and comfort not before attainable. If it be glass or porcelain, they can gratify their taste in their table furniture. If it be paper, they can indulge themselves and their children with an occasional new book or a daily journal. If it be an article not unproductively consumed, but used for the production of other goods, they derive the same advantage in the cheaper rate at which those goods are procured. If the commodity be one adapted to general use,

probably not only the 8,000 will remain in the manufacture, but the demand will grow so fast as to create a considerable indraft from the labor-market at large, and thus to enhance in some measure the average rate of wages. And let it be borne in mind that the increased consumption is, almost all of it, by the poorer classes,—by the laborers. Rich men used as much as they wanted of the commodity thus multiplied, at the higher prices; the invention benefits those who could not previously afford to purchase it.

I have said that in this supposed case the labor of the 8,000 men is a gift of Providence to the laboring portion of the community. But there are two forms in which they may take the gift. They may take it in goods, as I have already shown you, or they may take it in time, by the absorption of the disengaged 8,000 into the general mass of laborers, the same amount of production being accomplished as before, but by fewer hours of labor on the part of each operative of every class. The gift has in fact been accepted in both forms; thus far, however, principally in the former, while in coming generations it will no doubt be oftener welcomed in the latter. It has been hitherto taken chiefly in goods, because so many desirable articles of comfort and enjoyment have been made easily accessible and temptingly cheap. The advance in the condition of the laboring classes within half a century is almost fabulous. The man who unites industry with a moderate degree of skill lacks hardly anything that could make him happier. As to the essentials of comfort, the levelling upward, except among the indolent, thriftless, and vicious, has reached a higher grade than Utopians would have dreamed two or three generations ago. And now that laborers have received, in goods, nearly as much of the revenue which comes to them from machinery as they desire to receive in that form, they are turning their attention to the matter of

time, and claiming a part of their dividend in hours—in leisure to enjoy the homes that have been made so comfortable, the added measure of goods that has fallen to their inheritance. Invention and machinery, having been first made efficient in multiplying comforts and luxuries, will now go on to accomplish their mission in emancipating the laborer from continuous toil, by enabling the laboring force of the world to do all the world's work within hours that shall impose no heavy burden or depressing weariness, and shall leave the paths of higher culture and superior privilege as freely open to those who are distinctively workers, as to those who dignify their lives by the name of some liberal profession.

I have thus shown you, with reference to those who, in our social system, seem to have the least of privilege—first, that, in the order of Providence, the time spent in labor is not lost to higher purposes; secondly, that more work is now done, when industrial agencies are in full operation, than the race needs; and, thirdly, that, in the progress of inventive art, there is ample provision for the material comfort, the abundant leisure, and the high mental, moral, and spiritual culture of the laborers—all which, be it remembered, is not the growth of man's philanthropy (for man has done next to nothing on a large scale for his fellow-man), but the development of the counsels of Him, of whom revelation tells us that his tender mercies are over all his works, and his loving-kindness unto all the children of men.

It is to be remembered, in all such considerations, that, in the first place, labor is not of necessity unfavorable to mental or moral development. Even in its most complex forms it easily becomes so much a matter of routine as to leave the thoughts free. The mind can in the humblest sphere find ample materials for reflection and means of improvement, while the

kindly and devout affections may be cherished, and all the essential duties of the soul's life discharged, in a position however obscure and toilsome. Vigorous minds, distinctly cognizant of everything within their natural range of knowledge, are as often and as symmetrically formed in the laborious walks of life, as in those styled peculiarly intellectual. Both in England and in America, many have passed from the last and the loom to conspicuous places in literature and in public life, by virtue of mental acumen and vigor largely developed before they stinted the full measure of their daily labor. And how many there are, that never leave the work-bench or the plough, who are shrewd, sagacious, endowed with sterling good-sense, possessed of large practical wisdom, skilful in judging of character, weighing arguments, and testing evidence! How many, too, who have manifested the loftiest moral traits, and from whose stores of ethical and religious knowledge Socrates and Plato would have deemed themselves privileged learners!

What greater man, in that wisdom which adapts means to ends, in that saintly wisdom which adapts the choicest means to the noblest ends, has the present century seen, than John Pounds, the cobbler? He entered on his life of unceasing toil with much less than a New England common-school education. He never learned to *make* a shoe, and in his nearly fourscore years he performed as large an amount of minute and grovelling task-work as any man in Great Britain. Yet he found time and mind and heart to rescue from ruin, and to raise to his own humble level in social life, and toward his own exalted rank in the moral hierarchy, several hundreds of orphaned and neglected children about the lanes and wharves of his native city, and to win for himself an enduring name among the first philanthropists of the world.

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ANNUAL REPORT OF THE BOSTON SOCIETY OF ASSOCIATED CHARITIES.

PREPARED BY W. P. FOWLER.

THE reports of the fifteen Conferences of our society are herewith submitted. The various phases of our work are thoroughly treated in them, and the accompanying statistical tables of results are carefully made up in every detail.

General hopefulness for the future, satisfaction with work done, and a tendency to broaden the field of labor, seem to be the most noticeable features of these reports. At the same time, the familiar calls for more helpers, for more volunteer visitors, are repeated by nearly every Conference, and show that our system is not degenerating into a mere machine for inspecting and numbering the poor. The early years of our existence as a society were, naturally enough, largely spent in putting in foundations by means of preliminary examinations and much verification of records. The detective, negative side of our work was necessarily shown to the public much more than the friendly, positive side. As the society grew older and better informed as to the lives and residences of the poor, the number of families in our care rapidly increased; and the need of friendly visitors to carry out the true spirit of our charity has become every year more marked, and is now very pressing.

Our relations with the charitable societies of the city are growing more cordial each year. Many of the Conference reports make special mention of their co-operation. We have not yet succeeded in our endeavor to secure the discontinuance of the pernicious practice of distributing city soup, nor has out-door relief by the city been abolished. In fact, a committee of the Overseers of the Poor of Boston, after a visit to Brooklyn

and Philadelphia and other cities, have reported that in their opinion such abolition would be unwise. We feel that, in arriving at this unfortunate conclusion, they gave undue weight to certain statistics cited in their report of increased support of children in the city of Brooklyn, where the abolition of out-door relief chanced to be contemporaneous with a change by the state legislature in the laws regarding the admittance of children into institutions. A large increase in the number of pauper children supported in institutions unquestionably did occur in Brooklyn immediately after the abolition of out-door relief; but, inasmuch as a similar increase occurred in New York City, where no change was made in the system of out-door relief, we think it a mistake to attribute the Brooklyn increase to the sudden taking away of out-door relief. It is more likely that the increase was attributable in both cities to the change in the state law in regard to the support of poor children.

The report suggests that indiscriminate giving by individuals increases where public out-door relief is done away, and this is not unlikely to be the case. However, this is but a partial evil at the most; and its injurious effect is rapidly being overcome by the spread of modern ideas of charity, which all make for careful investigation and familiarity with the real needs of applicants for alms. But the chief ill effects which the committee claim to have resulted from the radical change in Brooklyn are an actual increase in the number of pauper children and a presumable increase in the number of families broken up. As there is no city in the world where the provision for relief

of widows and dependent children by private means is more ample than in Boston, it is probable that no such increase would occur here, unless in the case of parents unfit to care for their children.

The demoralizing effect of relief administered by the hands of city officials outside of city institutions can hardly be overestimated, however excellent such officials may themselves be. It creates a dependent feeling,—a sort of moral dry rot,—which leads the recipient of city bounty to look upon it as something due as a reward for destitution, and to cultivate that state through idleness and ill-doing. It is unfortunate that the necessary preliminary questions asked of the applicant for aid in order to determine the settlement, dealing as they do with matters of taxes and residence, create the impression that some right has been acquired by the pauper. After once receiving aid, he has thenceforward an unlimited and impersonal fund, raised by taxation, upon which he feels that he can depend in any crisis of his life. It is accessible and enticing. He or his parents have paid taxes; and he is therefore entitled to a certain amount of coal and groceries, should he fail to save his earnings or to apply them to the purchase of necessities. There is no workhouse or almshouse staring him in the face as a penalty for his improvidence. His neighbors need know nothing of his shiftlessness. His feeling is naturally quite different concerning this aid, which he regards as his by right, and that given him by private bounty. Often, he would scorn to ask for the latter, while the former comes as a matter of course.

We cannot too strongly urge the necessity of educating public sentiment to an abhorrence of this reprehensible type of socialism,—public out-door relief,—which taxes the hard earnings of the industrious and thrifty many, in order to maintain the unthrifty few in unnecessary idleness and squalor. The debt which government owes the individual is fully

discharged when it offers him and his family hospital care when sick and a home when permanently disabled from work. Its duty to his neighbors, as well as himself, forbids it to foster in him idle or dissolute habits on any sentimental or specious pretext.

There is an unmistakable tendency in modern life to lean too much upon the government in matters which ought to be managed by individuals. The care of the poor is one of the private duties which ought never to be wholly delegated to city officials. Public charity ought to be always diminishing in amount; yet, in our modern cities, the annual appropriations for the public care of the poor are ever growing larger. The net cost of pauper support and relief in Suffolk county, according to the state reports, has been:—1879-80, \$292,546; 1880-1, \$335,119; 1881-2, \$361,733; 1882-3, \$408,798; 1883-4, \$416,699; 1884-5, \$450,202; 1885-6, \$448,380; 1886-7, \$465,423. People should give more liberally in support of private charity, and should give more time and money toward helping their poor neighbors. One of the noblest objects of our society is to interest the charitable in the worthy poor. Lists of benevolent individuals to whom we can turn in cases of need are familiar accessories of our Conference work. It is a mistake to think that we are opposed to almsgiving because we often appear as objectors to this or that form of wasteful giving, and because our visitors do not personally give alms to their families. People should give more to the poor, do more, and live more for them. We owe a duty to our poor neighbors which can never be paid in our tax-bills. No vicarious giving by the hands of the city almoners can discharge our debts to the poor. We must visit them in sickness and want and discouragement, and help them with our counsel and sympathy, as well as with our money. We must aid them to become better citizens, better

friends, better parents. We must try to make them self-supporting and independent, and therefore self-respecting.

It is well to bear in mind that the Overseers of the Poor are always ready to cease aiding any family for which private charity guarantees proper care. There has been no disposition manifested at any time by the Overseers of the Poor to oppose the substitution of private charity for public out-door relief in individual cases. On the contrary, they have ever shown a willingness to join with us and other societies in lessening the number of their beneficiaries. Many of our Conferences have requested the Overseers to refer all new applicants for relief to the Conference without aiding; and this request has been complied with, and with satisfactory results. Doubtless, all new cases would be so referred throughout the city, were all the Conferences able to take care of them. If all our citizens could only feel as strongly as we do in regard to the baneful influence exerted upon the poor by public relief, we are confident that our hands would be so strengthened that we should be able adequately to care for all the cases sent us without increasing the pauper lists.

The true value and helpful character of our work is now thoroughly appreciated by the public. The generous financial support accorded to us justly indicates the firm hold which the principles of scientific charity have acquired in Boston. Every dollar given us is expended in payments of salaries of agents, rent of offices, and expenses of the registration office,—all means of helping the existing charities and of organizing the benevolent efforts of individuals. Always glad to obtain help adequate in amount, and, if need be, permanent in its nature, where real need exists, we yet do not approach the poor in the guise of alms-bearers. Thus we can much sooner obtain their confidence and friendship. So far as possible, our volunteer visitors strive to meet them on

the common ground of sympathy and good-fellowship. By manifesting interest in the children, by the loan of a book or the gift of a flower for the window-seat, or some expression of sympathy, we soon break down the barriers which foolish custom and false pride have raised between the poor man and his more fortunate neighbor. Friendly relations once established, the power to benefit is vastly increased. The visitor becomes the confidant of the trials and misfortunes of the family, and is often able to guide it along the road to usefulness and independence.

The meeting together of so many charitably disposed persons in our Conferences, week after week and year after year, has exerted a beneficial effect upon the philanthropies of our city. New life has been infused into older organizations, and some new societies and establishments owe their inception and success to the impulse gained from the contact of kindred spirits at our Conferences. Each year new fields of philanthropic labor are discovered. One Conference rejoices over the raising of funds for a district nurse and diet kitchen; another, over the successful establishment of a vacation school. Still another institutes an inquiry into the unfit habitations of the poor, and summons the delinquent landlords before the proper authorities. Yet another boasts of a new day nursery; and another makes a house to house investigation in its district, as supplementary to the labors of the Board of Health. All these undertakings are outside the scope of ordinary Conference work, but are tributary to it, and co-operate with it so admirably that our special work is nowise hindered thereby, if indeed the visitors do not gain added strength and wisdom for their regular duties.

By means of our fifteen Conferences, embracing all the twenty-five wards of the city, and our careful system of reports to the Central Office, the entire area of Boston is brought under the watchful eye

of the General Secretary. This thorough organization and elbow to elbow touch of the charitable and philanthropic throughout a great city, together with the knowledge of the antecedents of applicants for alms afforded by the registration office, is a marvellous advance over the old-time disconnected, sporadic charity, with its inevitable fostering of frauds and dupli-

cation of alms, its lack of enterprise, and its ignorant, inadequate relief. At the same time, we are careful to retain the best features of unscientific charity, our friendly visitors carrying light and personal sympathy into the homes of the suffering, helping them to bear their sad burdens, and obtaining for them needed succor.

"CHILDREN'S HOME."

WE have in the city of Bangor, Me., an institution known as "The Children's Home," which affords the best illustration possible of how great a blessing may come from the smallest beginning, where a small but proper effort is seasonably made to lend a hand for good.

A young married lady, Mrs. Sarah M. Pitcher, wife of Franklin W. Pitcher, who had been heir to a goodly estate, was suddenly attacked by a disease which threatened to become fatal. For the benefit of her health, it was thought best to have her visit a western city, but a few months experience rendered her recovery a matter of grave doubt. While thus situated, one afternoon she felt so much stronger than usual, she asked her sister to take her pen and write what she should dictate with reference to her worldly estate. Having made herself ready with a half sheet of note paper, the amanuensis proceeded to write according to dictation, giving to her husband and certain other relatives certain items, but closing with a general gift of all else that she possessed to her husband in trust, to be expended by him for such charitable and benevolent uses as he might think best. The memorandum thus written she signed and delivered to her sister, not however with any feeling of early change, as she was then in an unusually comfortable condition, so much so that during

the day her husband had left for his home in Maine. Hardly had she closed the work, however, by signing her name, before she quietly went to her eternal rest before the close of the same afternoon. Her relatives upon being informed of her work, though in no respect legally binding, all instantly gave their consent and executed the proper documents to carry the same into effect. After mature consideration, the husband concluded to invest the fund thus placed in his charge in the building or erection of a home for children, boys and girls, who had none of their own, but who were cast as it were as waifs on the cold world.

The institution spoken of was the result, being a large, two-story brick building, capable of accommodating from fifty to sixty children, and ever since, for about twenty years, the same has been in a very flourishing condition, well filled constantly with the objects of its organization. Never could there be a more complete realization of the scriptural parable of the mustard seed, which, being the least of all seeds, has yet grown to be a tree, upon the limbs of which the birds of Heaven find a place of rest. How little is any one capable of foreseeing the good which may follow ever so small an act of kindness performed by one who would lend a hand for the good of humanity!

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Ten Times One.

"Look up and not down:—
Look forward and not back:—
Look out and not in,
And Lend a Hand."

CHRISTMAS MUSIC: HOW IT CHIMED IN ST. MARK'S.

BY MARY H. MATHER.

THE PRELUDE.

"ARE there any suggestions for the Christmas festival?" asked Mr. Grey, superintendent of St. Mark's Sunday-school, as he met the teachers whom he had asked to remain for a few moments at the close of the afternoon session. It must be confessed that Mr. Grey did not look very expectant. And why should he? There never had been any suggestions in the past. The teachers always had agreed to the usual programme of cake and ice-cream for a beginning, a story or two as a continuation, and prizes for some, with candy for all by way of conclusion.

So after courteously waiting a moment, Mr. Grey was about to adjourn the meeting when somebody spoke.

"Mr. Grey, I have a suggestion." All the teachers knew the clear, earnest voice, although its owner, Carl Hunter, the new organist, had been with them but a few months.

"If this school has never tried it," Carl continued, "I would like to suggest a plan that was carried out very successfully in the Sunday-school with which I was connected last year. It was impressed upon us that the children were in danger of missing entirely the real beauty of the Christmas time because everything was done for them, and they had no chance to lend a hand to others. And so, instead of giving them presents, we asked them to give to others more needy than themselves. We had a big Christmas

tree ready for our festival night, and hung on it all the things they brought, and I wish you could have seen it. The children were jubilant, and said it was the best festival they had ever had."

"A very good idea, certainly," assented Mr. Grey, "if it can be carried out here, but"—with visions of broken toys and old clothes in his mind—"I am a little in doubt as to what we could do with all the things that would be brought."

"Yes, just think!" added Miss Van Lant, feelingly, "just think of what they *might* bring!"

"Oh! I do not mean that the giving should be made without any systematic arrangement for the bestowal afterwards," said Carl. "We adopted a very practical plan that worked well. Each class decided upon a certain something that somebody, a definite somebody, needed. And with those somebodies in mind the classes worked with a will, either earning money or giving time for the gift."

"But we have so many classes," said May Hollister. "Could we find so many people who needed things?"

"I can answer that question," exclaimed energetic Mrs. Featherstone. "I am chairman of one of the districts of the Associated Charities organization, and I will undertake to furnish needs by the score to any one desiring them."

"Then it would be well to have Mrs. Featherstone and Mr. Hunter on the committee of arrangements," said Mr. Grey,

smiling, and after some further discussion regarding ways and means, the teachers agreed that they would do all in their power to interest their classes in the plan, and the meeting adjourned.

THE REFRAIN.

"Peace on earth, good-will to men,"

sang the Sunday-school as with one voice.

"Good-will, good-will to men,"

the corners of the big room seemed to echo, and the great glistening balls that hung on the straight, green, fragrant Christmas tree swung and danced to the refrain, while the eyes of the children sparkled as they thought of the contents of certain mysterious bundles, the secret of which they alone knew.

After an earnest prayer and a responsive reading of the ever-new story of the coming of the Christ-child, and the singing of another cheerful carol, Mr. Grey announced that the tree was waiting for the gifts that the classes were to give to others "for the love of Christ" and "In His Name."

"Miss Alcott's class!" he called first, and in a moment Robin West was on his feet, with a pair of shining new shoes in his hand tied with a big bow of blue ribbon. With a little bow he handed them to Mr. Grey, saying:

"There is a certain boot-black
Who hasn't any shoes.
So we want to give him this pair
To *shine* as he may choose."

The school couldn't help clapping, Robin looked so brave and bright and earnest, and Mr. Grey, smiling, hung the shoes in a prominent place on the tree, where they dangled in seeming delight at the dignity of their position.

"Mr. Carpenter's class!" called Mr. Grey.

A proud moment was that for Rob and Harold Smith, who rose at the call and bore a jig-saw to the platform. Harold had been chosen to give the prominent part of the speech, while Rob was what

he called "chorus-boy." According to this arrangement, they repeated the following:

"This little new jig-saw as you see,
Saw, saw, merrily saw!
Wanted to come to the Christmas tree,
Saw, merrily saw!"

"'Twas not content to stay at home,
Saw, saw, merrily saw!
But positively preferred to roam,
Saw, merrily saw!"

It longed a little lame boy to cheer,
Saw, saw, merrily saw!
So that's the reason we've brought it here,
Saw, merrily saw!"

It took at least a minute after the boys had taken their seats for the interest in this gift to subside, and then Miss Edgerly's class was called. Up tripped four small girls, each carrying a warm little red hood, and all together they repeated:

"Four little girls there are,
To whom these hoods will go,
To make them look like robins
When playing in the snow."

"Mrs. Grant's class!"

This class fortunately sat near the platform, and had only to get two young men from the class across the aisle to lift upon it the long window-box of blooming geraniums. Then Edith Ray gave the message:

"For a girl whose patient courage
Adds a halo to her life,
We have chosen for a greeting
These few simple blossoms bright
For the weary days when anguish,
Pain and suffering are rife."

In the hush that fell upon the school at the thought of the unknown sufferer, Mr. Graham's class was called, and Phil Hart came up the aisle in his quick way, carrying a painted sled. The impulsive manner in which he repeated the following lines fairly delighted the school:

"There was a young person named Ned,
Who sighed, 'How I *would* like a sled,'
So some boys in a trice
Declared 'twould be nice
To gratify wishful young Ned."

"Miss Lane's class!" called Mr. Grey.

There was a moment's hesitation on the part of this class, and then, with a look

on their faces that only their teacher understood, Charlie Hayes and Walter Winter walked up to the platform, each with a book in his hand, and recited the following :

"To a Sunday-school in this city,
Two certain Chinamen go,
But they haven't any Bibles
As some of us happen to know.

"So we want to make them happy
In this country of the free,
By putting what most they long for
On our 'give away' Christmas tree."

And then the boys clapped, for didn't they know of a certain afternoon when Walter and Charlie had been the ring-leaders in a raid on the premises of those same two Chinamen? Somehow, although he wouldn't have owned it, every boy there felt more manly when he saw those Bibles hung on the tree.

"Mr. MacAllister's class!"

At this call a brilliant bundle of red flannel was added to the tree by Will Masters, with the explanation :

"Red flannel and rheumatism
Both begin with R,
And we thought it was a pity
Such harmony to mar,
So we send this little token
To a poor old crippled tar."

"Miss Porter's class!"

Just here there seemed to be some excitement; there was a moment's delay while somebody darted out of the door, and then little Roy Chamberlin was seen carrying nothing less than the yellowest of canaries in a beautiful gilt cage.

It is impossible to describe the inimitable way in which he said with his little lisp :

"There ith a poor old woman,
The cannot thee at all,
But the can hear him thing,
Tho we thend her our 'Puff Ball.'"

And then on the tree went a scared little Puff Ball too frightened by the clapping to sing even a note.

So the list went on. There were all sorts and kinds of gifts presented, and at the end of the service the tree looked like a veritable rainbow with its bright shawls, gay dolls, picture books, toys, groceries, and yards of calico.

And as the children sang their closing carol, their hearts were lifted up and filled with a Christmas joy never before experienced; and "Good-will to men" rang forth in deeds as well as words in the Sunday-school of St. Mark's.

MEETING OF THE KING'S DAUGHTERS.

A MEETING of the King's Daughters was held in the Central Church, in Boston, October 31st. Mrs. Bottome, the president, came from New York to address it. The interest was great, and it was estimated that 1,000 people were present.

Mrs. Bottome spoke at some length of the forty-fifth psalm, which the Order calls "our psalm" inasmuch as the character of the King's Daughter is so plainly set forth in it. She then spoke of the work of the King's Daughters. Nothing is too humble or lowly for them to do when it helps another child of God. The

work that "lies next at hand" is fit work for all those who wear the Maltese cross and work "In His Name."

The question often arises with regard to the admittance of children to this Order. The speaker was of the opinion that the badge and watchword being present with them was a constant reminder that they were working In His Name. It called up many serious thoughts and oftentimes led the children to a confession of Jesus and a complete change of character. She spoke in particular of thirty girls in college who put on the badge and in two

months every one had expressed a desire to unite with the visible church of Christ.

The King's Daughters takes in all ages. A "Ten" may be composed of people of advanced years as well as of children—all doing equal work for the Father. Between these extremes there are many quiet home people doing the work that comes next to them.

There are the patient Tens, and who does not need to be more patient? There are the truthful Tens, and think what that means—to be full of truth! There are so many "society-lies" to be guarded against.

Said one young lady to me, who joined a truthful Ten: "Why, Mrs. Bottome, I never realized that I was such a dreadful liar about little things!" Then there are the "self-denial Tens," who buy half a pound of candy instead of a pound, and slip the value of the other half pound into their "self-denial envelopes," to be used for some good work. One circle of ladies support a missionary in the foreign field by denying themselves an occasional car ride.

Look up and not down;—
Look forward and not back;—
Look out and not in,
Lend a Hand.

OUR SECOND-HAND SOCIETY.

YOUR sympathetic heart will rejoice to learn that our Second-Hand Society is established and in good running order, as a sugar-barrel packed half-full unquestionably testifies.

We have seven members who have decided to meet each Friday at 3.30 P. M. (the close of the school), and as five of them pass our door the meeting place is always here. They are all busy country maidens, and the fingers browned with dropping corn, and scratched by picking berries, have an astonishing knack of trimming hats and converting second-hand garments into something whole and neat. Any one who contributes a clean, second-hand garment or material is considered an honorary member.

The only officers are a secretary and two self-appointed directresses, the Sunday-school teacher of three of the girls, and myself. The secretary's duty thus far has been to call the roll and enter the names in a book at the close of the meeting, each one responding to her name by a quotation.

This summer we have sat in the upper hall, where the matting on the floor is

best adapted to receive the clippings of old garments; there is a window looking westward over the apple-orchard toward the mountains, and we have also a glimpse of a winding road over the bridge and under the willows.

Our refreshments are very informal. Any kind of cake we happen to have, and cold well water; but we all expect to have tea together four times a year.

No money has been expended, excepting for the cotton the girls have bought, and we hope by selling the paper rags to pay the freight of the barrel to the Home for the Friendless. One of the girls remarked, "I have always longed to do some good, like the girls I have read about, but I couldn't do it without money, and I was so glad to join this society."

We think of keeping the Second-Hand Society as an alternate name, as the girls consider it more suggestive than musical, but find it hard to decide upon anything pretty and original. To me the title is chiefly suggestive of "Everything comes in time to him who can wait," for two years ago the scheme appeared impracticable, and with considerable opposition

and reasons why it should not be, had but one supporter beside myself. Now we are smiled upon, garments are sent in faster than we can remodel them, and our store-keeper has donated the barrel unasked.

Now we wait for a report from some other Second-Hand Society.

Hopefully yours,

E. A. D.

—*Advocate and Guardian.*

THE FRATERNITY.

WE have for some time felt the need of some form of organization within the Church which would bring the young people together for work, and which would also be helpful in the development of the religious life. The Fraternity is pledged, so to speak, to fulfil these two objects. While it is not a "Praying Society," nor, on the other hand, a "Sewing Society," it has a distinctly religious basis, as will be seen by the following "Declaration of Principles" under which the Fraternity acts:—

1. *Our Charter:* "Whosoever two or three are gathered together in My name, there am I in the midst of them."

2. *The Terms of our Membership:* "One is your Master, even Christ, and all ye are brethren."

3. *Our Work:* The fuller establishment in the world and in our hearts of "the Kingdom of God and His righteousness."

4. *The Spirit of our Work:* "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Our Motto: "In His Name."

As a help, we would call attention to the following particulars:—

1. The Fraternity comprises five working committees, namely: On Religious Services, Mission Work, Manual, Rooms, Entertainment. The duties of these committees are defined in the By-Laws.

2. Upon joining the Fraternity, each member selects one or two of these committees on which he or she is willing to work.

3. Each committee has its own chairman and secretary, and is expected to carry on its work with zeal, and according to any plan it may devise, reporting the same to the Fraternity at its regular meetings.

4. Meetings are held in the vestry of the church once in every two weeks on Thursday evenings.

5. The first part of these meetings consists of a devotional service conducted by the Pastor, together with a short address.

The second part of the meeting is devoted to hearing an account of the work done by the various committees, and a consideration of the same; also occasional musical and literary entertainment.

The Fraternity is formed in the Church of the New Jerusalem, Roxbury, and the society prints a little monthly pamphlet in its interests.

The badge of the Fraternity is a gold Maltese cross with the letters I. H. N. The preamble of their constitution reads:

"Believing it to be desirable that there should be earnest and united action among the young people of the Church in promoting the interests of true religion in our midst, the signers of this Constitution associate themselves as a fraternity in accordance with the following declaration of principles."

Then follows *Our Charter, Terms of Membership*, etc. We refer all those who would like to see the constitution at length to William H. Emond, Centre street, Dorchester, Mass.

THE MINISTERING CHILDREN'S LEAGUE.

To the Children:

OFTEN, when there is important or hard work to be done, those who undertake to do it think they can do it better and work to more purpose if they join themselves together and form a society, or *League*, as it is sometimes called. The name of this particular League shows that *children* are doing the work, and the word "Ministering" tells that they are trying to be helpful and kind to others.

The boys and girls in this League have pledged or promised that they will do *at least* one kind deed every day. It does not seem that this would be a hard thing for any one to do. But even the grown-up boys and girls whom we call men and women know how much easier it is to do the things which please themselves, rather than those which make others happy. Often the hard part is only in remembering to do the loving act, or to speak the kind word, or to keep back the impatient one.

There is not one boy or girl who reads this who cannot think at this moment of some person whom he could make happy by doing a kind deed.

To begin with, there are Mother and Father, who every day do some kind and loving things for their children. Think how hard they work every day, that their boys and girls may live in a pleasant home, and have comfortable clothes to wear, and good food to eat. Wouldn't you think that those for whom they do so much would be trying all the time to find something to do that would show Father and Mother how they love them for all this?

But we are often so heedless and forgetful that we have to train ourselves, little by little, to show, through words and deeds, the love that is really in our hearts.

We think, then, that a good place to begin is in our own home, and a good one

(716)

to begin with is Mother. Let us see what Mother's little girl can do for her. In many homes there is a dear baby to be taken care of, or little children that cannot yet do very much for themselves. How happy it makes Mother, and how glad her face looks, when her little daughter is ready and willing to hold the baby when she cries, or to help wash and dress the little brothers and sisters, and play with and amuse them!

Then in every house, every day, there are dishes to wash, and the floor to sweep, and the dusting to do, and the rooms to be made neat and tidy.

Now, if these things are done willingly and gladly because some one loves to please Mother and bring happy smiles to her face, they are kind deeds, but if they are done fretfully, and only because Mother makes her do them, they do not deserve this name.

Every boy knows how many things can be found for him to do. There is never a day when he is not needed to go to the store or on errands of some kind, and there is coal to carry and kindling to split, and in winter the sidewalks to keep clean. Every boy and girl might think of many other things that I have not mentioned, to be done in the home. Beside these, which are only for willing hands and quick feet, there is so much to be done and so much *not* to be done with our lips. Think how much that is good they can do, by saying only words that are pure and loving and gentle, and holding back all that are harsh and unkind and not true!

So we see, if we have promised to do one kind deed, we may choose from many things what it shall be. Sometimes I think it is like a little seed that we plant, because it soon brings forth so many more kind deeds.

And the best part of it all is, that One

Who loves us better and more tenderly than any one on earth could possibly love us, is ever near and ready to help each one of us.

The secretary of the Ministering Children's League is Miss M. T. Emery, 43 Lafayette Place, New York City, to whom all inquiries should be addressed.

The Children's Twenty Minute Socie-

ty has associated itself with the League by adopting its Rule. This society has 1,356 members. Its work is the preparation of Christmas and Easter boxes for Mission Stations, and it sent out last year forty boxes valued at \$1,149.71, and made gifts in money amounting to \$150.50. The address of its secretary is Miss E. G. Hodges, 408 Beacon St., Boston, Mass.

REPORTS OF TEN TIMES ONE CLUBS, ETC.

NEEDHAM, MASS.

On the evening of October 11, 1887, the "Needham Look-up Legion" celebrated its first anniversary, and those interested in it felt encouraged to find that this infant society was a healthy and growing one. A year has passed, and to-night we meet to celebrate our second anniversary. Through the year we have tried to "Look forward and not back," but at the close of the year we think it wise to look back a little in review of our work in order to gain what encouragement we can for the coming year. We will not look back upon our failures (even though we have not done as much as we meant to do), but we will state a few facts.

The meetings have been held regularly, with the exception of one in March, when the stormy weather prevented. At the meetings the exercises were generally by members of the Legion. In addition, the following speakers have addressed us: in October, Rev. Mr. Badger, of So. Natick, upon the subject of "Novel-reading"; in November, Mrs. Allen, of the W. C. T. U., upon "Temperance"; in May, Mr. Foss described a trip to Florida, and in June, Mrs. Aldrich, upon "Temperance." In January, and again in July, we were favored with stereopticon views by Rev. S. W. Bush.

In December, one of our members at-

tended a "Unity Club" meeting and by request reported the existence of our Legion. In March, we received an invitation to the meeting of the Lend a Hand clubs in the So. Congregational Church, Boston. On account of a mistake there was no opportunity to choose delegates, but three of our members were present at the meeting. One or two of our officers attended the Lend a Hand conference at Channing Hall, in May.

For our Lend a Hand work we have contributed and collected shoes and clothing of all kinds, which have been distributed by the committee chosen for that purpose. In addition, the members have brought books and magazines, which were packed in a large box and sent to a colored school in Palatka, Florida, in response to a public appeal, and a note of thanks was received from the principal. At Christmas time the Legion had the pleasure of receiving the gift of a printed story from the author of our mottoes.

Such is the outline of the past year. Our growth in *numbers* we know, but our growth in individual *character* is not easy to ascertain. But this we know: that if we have put in practice even a few of the many good lessons we have heard in song, in poem, and in speech, we must have grown a little. We hope in the future to strive still harder to

Look up and not down :—
 Look forward and not back :—
 Look out and not in,
 Lend a Hand.

The Little Helpers are so named because the object of the Band is to increase the helpfulness of its members in all good works.

This little society is the oldest of our four bands, not in the years of its members, but in the date of its organization, as its first meetings were held earlier than the others. It was under the leadership of Mrs. Bush, the wife of our pastor, and her interest in it never abated, even when sickness prevented her being present at the meetings. Many tokens of her loving remembrance have been received, and the thought of her will always be associated with the name, even when these "Little Helpers" have grown up and others shall have taken their places.

Our meetings have been held every three weeks at the houses of the members. The first of the year the work was the making of little fancy articles, and at the Annual Festival of the Ladies' Aid Society the "Little Helpers" had a table supplied with contributions from members, and their friends, from the sale of which the sum of \$33.25 was realized.

Our next work was the making of a picture scrap-book, which was carried by our president to the Convalescent Children's Home, at Wellesley, and received with thanks.

Upon the completion of the new chapel of the First Parish church, the "Little Helpers" voted the money in their treasury for the purchase of a chandelier, which has been bought and hung ready for use. So our little light will shine and be helpful at every service held in the chapel.

We look forward to our third year's work with the hope that it will help us to help others in many ways.

The "Little Helpers" are girls be-

tween the ages of eight and fourteen years.

The "Busy Bees" are a little band of little boys and girls. It was formed at their own request and at first held separate meetings, but it was so much more convenient for them to go with their older sisters that since the early winter they have met with the "Little Helpers" and so have no separate report. Indeed, they are too small for much work, but they have helped in many little ways.

Next year they will be larger, and it is proposed again to hold their separate meetings. They are called "Busy Bees" because they are always busy, and the aim of the band is to help them to be busy in good works.

The object of the King's Daughters is to help its members to be better daughters of the King our Heavenly Father; and its work is to do "anything, however small or simple, which helps any human being to be better or happier," and because Jesus taught us how to be true children of the King He is our leader, and the work is to be done "In His Name."

The number of these small deeds and the spirit in which they have been done is known only to each member, but we hope they have been many and in the right spirit.

Some of the Lend a Hand work reported to the Legion has been the making of a New Year's cake for the inmates of the almshouse, the sending of a basket of provisions to a sick man who lived alone, the making of scrap-books and the collecting of books, papers and toys for a children's home or hospital.

In June, the King's Daughters with the help of friends gave a lawn party, which brought them the sum of \$34.33. This has been used in the purchase of furniture for the platform of the new chapel of the First Parish church.

Two of our most active members have left town, but their interest continues and we hope will result in the formation of one or more new Tens, who shall try to live in the spirit of the motto and thus make their lives brighter and better.

FAYVILLE, MASS.

THERE are thirteen of us, mostly school-girls between the ages of twelve and sixteen.

Our aim is to "make sunshine," and we have decided to do what we can toward making sunshine in the hospitals at Christmas time. We are to begin at our next meeting making scrap-books for the Children's Hospital. We read aloud at our meetings Dr. Hale's book, "Ten Times One Is Ten."

The girls seem much interested and ready to work. I trust we may succeed in making some dark corner light.

WASHINGTON, CONN.

A YEAR ago we sent a report of our organization as a Lend a Hand club, with the result of a *summer's* work. In July we completed our first year, which has been a happy one to us as workers.

After sending off our Christmas box, last December, to the Fruit and Flower Charity of New York, meetings, for the remainder of the winter, were held only fortnightly, and these were devoted to preparing fancy articles for a sale, which was held in a grove on July 6th, from which we realized over \$160. Fifty dollars of this amount was voted at once to The Fresh Air Fund, the remainder to be used as needed in the regular work of the club. With this reserve, and the monthly contributions of the children, we hope to be self-supporting for the future.

Our average attendance during the summer has been forty-seven, the largest number at any one meeting sixty-three. As a year ago, all the children coming here for the season have immediately joined our ranks, doing good service.

The interest of all seems to increase rather than diminish, the chapel and parlor holding each Wednesday afternoon a happy group of workers, to which many friends have been attracted, wondering till they came why all the children were so interested and devoted. The pleasure of meeting each other and working together accounts partly for this, but we hope that, doing for others, they already find a delight, laying now the foundation of a lifelong habit.

Our Christmas box promises to be still fuller than last year, though its contents will be of much the same character.

Our inspiring friend, Miss Russell, assures us that there is only an increasing need each year for the same things, so we do not seek for a larger variety. Wall mottoes, picture cards, large and small, and picture screens for the public institutions of New York City; wild grape jelly for diphtheria patients among the poor; garments for needy children and aprons for Indian girls at Hampton,—these have kept both boys and girls well occupied. Last year we sent 200 bags of cracked hickory nuts, but the crop having failed entirely this year, we must omit these.

Finishing the work in hand will keep us busy till December, after which we shall hold only monthly meetings through the winter, so many of our members living at long distances from the centre; but we shall be all the more eager to begin afresh next June.

BOSTON, MASS.

OUR teacher one day told us of a temperance society in one of the Sunday-schools of the city and asked us how we should like to have a society for the same purpose in the school-room.

Quite a number of the girls were very eager to form as soon as possible, and a few days later a society was formed, called the "Lend a Hand," taking the name from Mr. Hale's motto, which our teacher told us about.

Each member then bought a temperance pledge. This pledge had on it the picture of a boy and girl, each carrying a banner. On the girl's banner appeared the motto, "For Their Sake," which means self-denial, helpfulness and love, while on the boy's banner appeared "On Honor," which means resolution, fidelity and moral courage.

A few weeks after this, Mr. Eliot came to see us and talked to us about it and we were very much pleased. He also sent us two books, entitled the "Siberian Toboggan Slide," and "Mary Elizabeth," which were very interesting.

We all meet once a week and bring work to do, which, when finished, we send to the Home for Intemperate Women.

At each meeting, we each bring a penny or more which goes towards buying something for these women.

We have now fifteen members and hope soon to have more.

WALTHAM, MASS.

OUR band of King's Daughters is increasing its influence. We already have a watch-factory Ten of bright, intelligent girls, into whose lives we hope to throw some brightness, and whom we hope to bring into some homes that might not otherwise be opened to them.

Other young girls have come for counsel about work, and we hope ere long to have a strong, helpful organization of sunny girls.

We of the "Waltham Guild" have discontinued our meetings during the summer, but we have tried to take the spirit of the King with us.

NEW BEDFORD.

"Here am I, send me."

This is the first report of the I. H. N. Club of the Order of "Send Me."

We have now six members. Our object for the present at least is to "lend a

hand" toward clothing a few of the poor babies who come into the world with nothing prepared for them. When a number of outfits of the most needful garments are ready, we intend sending them to the different hospitals near by, where they will be needed; though if any case of a family comes to the knowledge of the club, that will, of course, have the preference.

Our rules are but three, namely:

I. To work a certain time each week.

II. To pay ten cents each month to the general treasury.

III. To meet once every month.

Outside of the principal object we are preparing Christmas boxes for the Orphans' Home and a Children's Hospital, and each member is to make some Thanksgiving present to a family whose dinner will need "piecing out" with something good.

We find LEND A HAND very useful in giving ideas of work to do, and there seems to be some object suggested in every day's paper.

There are clubs of "King's Daughters" in this city, but I think none other of "Send Me." This branch seems particularly good for quiet, home work, and I hope we shall find a great deal sent to us to do.

We intend to be ready to be sent ourselves as soon as a call shall come.

PEOPLE who are forming clubs or are interested in the Ten Times One work are requested to address all letters of inquiry to Mrs. Bernard Whitman, Lawrence Avenue, Dorchester, Mass.

Mrs. Whitman is the central secretary of the clubs and will gladly give information or help in forming them. It is also especially desirable that all clubs based on the Wadsworth mottoes which have not sent in their names should do so, in order that the list of clubs may be as complete as possible.

Intelligence.

ANNUAL CONVENTION OF THE NATIONAL W. C. T. U.

THE Fifteenth Annual Convention of the National Woman's Christian Temperance Union was held in the Metropolitan Opera House, New York, October 19 to 23. This was a delegated representation of the state Unions on a financial basis of one delegate to every 500 paying members and an official representation of the national and state officers and superintendents of national departments. Over 400 delegates and some 800 W. C. T. U. women who attended as visitors were recorded. By an overwhelming majority, Miss Frances E. Willard was re-elected president and presided over the executive committee meetings and entire convention with unusual parliamentary power, firmness, fairness and grace. The annual address of the president (which will appear in print) was masterly and comprehensive in conception, covering the entire work, aim and outlook of the organization. The annual sermon was preached Sunday morning by Elizabeth W. Greenwood of Brooklyn, while Bishop Samuel Fallows of Chicago preached in the evening on the Ecclesiastical Emancipation of Women. Various services also were held in the different churches and missions throughout Brooklyn and New York. Addresses were given during the evening meetings of the convention by the national speakers, by Mrs. Mary A. Livermore and others.

Many friends were welcomed upon the platform, among whom were Rev. Joseph Cook, Hon. Neal Dow, Ex-Gov. John P. St. John, Gen. Clinton B. Fiske, Mayor

Hewitt, Mrs. Barry of the Knights of Labor, and representatives from the W. C. T. U. of the Dominion of Canada. Rev. Alfred A. Wright, Dean of the Theological School in the Chautauqua course, conducted a free alphabetical course to delegates, of four lessons in New Testament Greek, holding the class four times daily. The forty national departments were briefly reported by the superintendents. The committee on plans and methods gave suggestions for the advancement of the different lines of work for the present year.

The resolutions were passed with but little discussion, with the exception of the one allying the organization to the Third Party. This is the same resolution which has been passed by an overwhelming majority for six successive years. There was an effort on the part of a minority of twenty, instigated by the Iowa delegation, which is Republican in its affiliation, though professedly non-partisan, to prevent the passage of this resolution. A memorial also was offered from the Iowa State W. C. T. U. in opposition to the political resolution, and protests to the memorial were presented from four (4) loyal districts in Iowa in favor of the Third Party policy. Action on these and the resolution occupied the closing hours of the convention, when the resolution finally passed by a larger majority than ever before, proving that the policy of the national organization gains in power and strength. Thus closed the largest, best and most influential annual gathering of the National W. C. T. U.

TRADES UNION CONGRESS.

THE *London Times* gives the following account of the constituency of the International Trades Union Congress, which began its sittings in London on the 6th of November:

In spite of intrigue and opposition, the first International Congress which the trade unions of England have ever convoked in this country promises to be successful. The Congress will meet in St. Andrew's Hall, Newman street, Oxford street, on the morning of Tuesday, November 6, and the sittings will continue throughout the week. The foreign delegates have already sent a considerable number of duly-stamped credentials. Each credential sets forth that the delegate is an effective member of the society he represents, that his expenses are paid by his society, or federation of societies, and gives details as to the number of members adhering. So far, thirty-four such mandates have been received from abroad and fifty-seven from English trade unions. Of the foreign delegates, two will come from Copenhagen and represent the federation of Danish trades, comprising some 20,000 paying members. There will be one Italian delegate appointed by the federation of trades which compose what is known as the Workmen's Party of Italy, consisting of some 22,000 paying members. The Dutch and the Belgian trade unions will be very fully represented, for twelve Dutch and ten Belgian mandates or credentials have already been received. As yet, only nine French mandates have come to hand, but this number will shortly be greatly increased. One of these delegates will represent the Labor Exchange of Paris, where 140 different trades have their offices. Seven other delegates have been elected by different trades of Paris, the musicians apparently being specially anx-

ious to make themselves heard in this effort to promote international harmony. Out of the seven trades that have each a separate delegate, the piano and organ manufacturers' trade union send one and the union of musical instrument makers send another. Apart from these delegates, sixty trades of Paris have contributed small sums which have enabled them to elect and defray the expenses of four delegates who will speak on behalf of these smaller or poorer societies. Altogether, therefore, there will be twelve delegates from Paris. Two delegates are announced to represent a federation of twenty-two trade unions in the department of the Loire, and delegates are also expected from St. Etienne. There will be, all told, more than forty foreign delegates, representing five different nationalities, and probably eighty or more English delegates to receive them.

This result must be eminently satisfactory to the trade unions, as a very decided effort was made to wreck the Congress. The Social Democratic Deputies to the German Reichstag asked that the rules might be so enlarged as to admit them as spokesmen on behalf of the German workmen. The Parliamentary Committee of the English trade unions replied that the position of the Germans as members of Parliament had nothing to do with the question, and that they would only be admitted if elected by *bona fide* trade unions. On the other hand, as the anti-Socialist laws of Germany, and also of Austria, render it illegal for any trade society to federate or communicate either nationally or internationally, a compliance with the English rules would expose the delegates and the societies they might represent to police prosecution. But the Germans have always known how to defeat this law. In any case, mandates

might have been given to German workmen who are safely established in business on this side of the Channel. The German Deputies preferred to set their faces against the Congress, and issued a manifesto calling upon all nationalities of Europe to abstain from attending. This effort to thwart the English trade unionists has been unsuccessful. The Congress will be well attended, and will be the most representative gathering of the sort that has ever been held. At the Paris Trades Union Congresses of 1883 and 1886 the number of foreign delegates was not so numerous or of so representative a character; nor can the congresses formerly held by the International Working Men's Association be compared with

the present forthcoming meeting in St. Andrew's Hall. At the congresses of the old International the delegates often paid their own expenses. In many cases they did not come from the countries nor belong to the societies they represented. Very small societies sent over a written mandate to some one living on the spot, so that many delegates represented no real force, either in money, in the number of adherents, or influence. Taking all this into consideration, it is no exaggeration to say that the London International Trades Union Congress, which will meet early next month, will be the greatest, the most representative, congress of the sort known in the history of labor organizations.

CHURCH CONVERSATIONS.

HERE are two series of subjects, arranged by the committee of eight sister churches, in which the ladies meet together, after the fashion of a "collegiate church," in their successive gatherings. The subjects seem so timely that we reprint them, without the list of places or dates, as a guide for similar associations.

FIRST SERIES.

MORALS IN EARLY EDUCATION.

1. Shall we take up moral questions before they arise as practical problems in a child's life?
2. How do physical conditions affect morals?
3. Should innocence be ignorant?
4. Shall we teach Total Abstinence?
5. Shall we educate our girls as well as our boys to self-support?

EXPOSITION OF THE MIND CURE.

SO-CALLED SOCIAL DUTIES.

1. Enslaving Conventionalities.

2. House-keeping *versus* Home-keeping.
3. Busy Idleness.
4. The moral principles in dress and house decoration.
5. Are the æsthetic refinements of to-day a spiritual gain?

RELIGIOUS LIFE OF WOMAN.

1. What is woman's peculiar religious endowment?
2. What is her mission in an age of rational inquiry?

THE CHURCH.

1. The Ideal Church.
2. Loyalty to one's sect and religious enthusiasm.
3. How much shall we proselyte?
4. How can we best hold our young people to the Faith?

RELIGIOUS EDUCATION OF CHILDREN.

1. Should children be obliged to go to church?

2. How interest children in church attendance, and worship?

3. Should we try to make our children sectarians?

4. How teach them to do good?

5. How teach the Bible?

PLANS OF LIFE.

1. Is drift life consistent with Christian education?

2. The value of Ideals.

3. Self-sacrifice *versus* self-development.

SECOND SERIES.

NATURE AND REQUIREMENTS OF TRUE SUCCESS.

1. How far are we the makers of our own success?

2. For what kinds of success may we rightfully strive?

3. Have the various types of success a common law of growth and power?

4. Is any life so placed, that moral beauty and perfection are unattainable?

5. Should we recognize different orders of excellence?—"one star differing from another in glory." —

WOMAN'S RELATION TO THE CHURCH.

1. What is our individual responsibility?

2. How can we best promote sociability in the church, and extend hospitality to strangers?

3. How can we best overcome self-consciousness, and our fear of each other?

4. The *expression* of our thought one of the greatest factors in mental and spiritual improvement.

5. Does our denominational growth need from us a freer expression of our religious life? —

THE RELATION OF THE RICH TO THE POOR.

1. What should be the aim in our church charities, Alleviation of want,

Christian sympathy, or Inculcation of principles of thrift?

2. On what moral principle do we permit ourselves luxuries, when so many suffer for necessities?

3. Is the luxury of the rich, the maintenance of the poor?

4. Has any woman a right to luxurious idleness?

5. What can the well-to-do, do for the poor? —

THE SUNDAY-SCHOOL.

1. Is it necessary to the vitality of the church?

2. The ideal Sunday-school.

3. Obstacles to its success.

4. Practical plans for the improvement of the Sunday-school. Teachers' meetings. Duty of Teachers. Class methods. Infant class. What shall we teach? Liturgy. Music. Social Gatherings. Union service. Relation of the Pastor to the Sunday-school. Parents' obligations to the Sunday-school. —

SELF-SUPPORTING WOMEN. NO. I.

1. Who are they?

2. Is *self-support* a question of *wages*, or of *work*?

3. Is education tending to wage-earning incompatible with women's natural endowments, physical limitations, and true refinement?

4. What *is* and what *should be* the attitude of "Society" toward wage-earning women?

5. *Their* possible influence upon society? —

SELF-SUPPORTING WOMEN. NO. II.

1. Physical conditions as affecting just views of life and duty.

2. Can we maintain a uniform standard of goodness?

3. Can Christian fidelity and principle take a vacation? If so, how?

4. What should be the influence of the

city church member on the country one with whom she is brought in contact?

5. What is our duty to the church in Summer?

EDUCATION OF GIRLS.

1. What aims should be before us in the education of our girls?

2. Should girls be trained technically for domestic life, or should education be the *general* development of intelligence?

3. Should cooking and housekeeping be essential branches of a girl's training?

4. Should nursing and physiology be essential branches of a girl's training?

5. What can a girl without special talents do?

6. Do home and church work afford girls exempt from wage-earning, adequate incentive for the development of their best powers?

THE MERCERS' COMPANY.

A CORRESPONDENT writes:—With reference to the announcement of the intention of the Mercers' Company to devote a considerable portion of its funds to the establishment of an agricultural college, the following is, I believe, an accurate statement of the present intentions of the Mercers' Company:—Dating so far back as the 13th century, this Company is one of the oldest in the city, as it is also one of the richest, its average income for the ten years 1871 to 1881 having been £77,143, of which £8,989 was the annual receipt from personal property. A very large proportion of the company's emoluments being derived from land, many of the leading members of the court of assistants have broached the idea that a very proper object to be encouraged by them is the furtherance of agricultural education, and a project to that effect has found considerable favor with the court. Though it has not yet been formally submitted to the members, there seems little doubt that it will ultimately be adopted if the Charity Commissioners will aid them in carrying it out. One of the Commissioners, who has been questioned on the subject, though expressing entire approval of the plan, could not pledge his coadjutors to concurrence in it, but promised that it should receive their careful consid-

eration. The proposal of the Mercers' Company is to devote £60,000 to the establishment of an agricultural college in Wiltshire, to which shall be attached a farm of considerable extent, in which the pupils may practically apply the knowledge they gain, the institution being intended to benefit the sons of farmers and others who will be dependent on the successful culture of land for their future livelihood. In this respect it will differ from the college at Chichester. This £60,000 would, it is hoped, be supplemented by a liberal donation from the Charity Commissioners, and the Mercers' Company would of necessity be prepared to provide an adequate endowment. The only fear felt by a few of the members of the court of assistants appears to be that the appropriation of so large a sum in this direction will necessitate a very great reduction in their gifts to other charities, and especially of the £7,000 which they grant annually to the London hospitals and which those institutions could ill-afford to lose at the present time.

In addition to this agricultural college scheme, the Mercers' Company have propounded a scheme for the extension and development of their schools at Horsham, at a cost of £40,000, but in consequence of the objection to some details by local

authorities this is at present in suspense, and if the opposition is persisted in the result may be that the expenditure of that sum will be transferred to Chichester, Brighton, or Lewes, the only portion to which Horsham has any legal claim being £60 per annum.

In addition to these munificent sums the company will be prepared, I under-

stand, to take part in the extension of University teaching in London as shadowed forth by Mr. Goschen at Gresham College. But there is no foundation for the statement which has found currency that the Mercers' Company intend to give £100,000 to the proposed South London Polytechnic School in the Borough.

THE COMMERCIAL VALUE OF OLD BOOTS AND SHOES.

THE Journal of the Constantinople Chamber of Commerce describes the industrial uses of old boots and shoes which are thrown out into the streets or into ash-pits. After being collected, they are ripped open, and the leather is subjected to a treatment which renders it a pliable mass, from which a kind of artistic leather is derived. This in appearance resembles the finest Cordova leather. In the United States, patterns are stamped on this, while in France it is used to cover trunks and boxes. The old boots and shoes are also treated in another way, by which they are converted into new ones. The prisoners in Central France are employed in this way, the old shoes coming chiefly from Spain. They are taken to pieces as before, the nails being all re-

moved, and the leather is soaked in water to soften it. The uppers for children's shoes are then cut from it. The soles are also used, for from the smaller pieces of the leather of the old soles the so-called Louis XV. heels for ladies' shoes are made, while the soles of children's shoes are made from the larger and thinner pieces. The old nails are also put to use, for by means of magnets the iron nails and the tacks and brads are separated and sold. The contractors of the military prison at Montpellier say that these nails alone pay for the old shoes. Nothing now remains but the scraps, and these have also their value, for they are much sought after by certain specialists for agricultural purposes.

HONOURS FOR WOMEN.

IN a pamphlet entitled "*Les Femmes décorées de la Legion d'Honneur*," M. Alesson gives a complete list of the women who have been given the red riband of the Legion of Honor since that order was founded, and the total now stands at thirty-four. Under the First Empire, only two female nominations were made, and these were both for military achievements. The one was given to Virginie

Ghesquière, who had dressed herself as a man and taken the place of her brother, who was not strong enough to stand the fatigue of a soldier's life. Enrolled in the 27th Regiment of the line, she displayed great bravery, and obtained the rank of sergeant, her sex not being discovered until she was wounded in the breast while rescuing her colonel from the enemy. The second was given to

Marie Schelling, a Belgian woman, who enlisted out of liking for a military career, who fought at Jemmapes, where she received six sabre cuts, at Austerlitz, and at Jena, where she was wounded twice. In 1806, she was promoted to the rank of sub-lieutenant, and Napoleon decorated her with his own hand in 1808, granting her at the same time a pension of 700*fr.* The third woman decorated was a sister of charity, *Sœur Marthe*, in 1815, while the only decoration given to a woman between 1815 and 1851 was that accorded to a cantinière named Perrot. From 1851 to 1865 eight ribands were given to wom-

en, among them being that which the Emperor Napoleon affixed to the breast of Rosa Bonheur, and since the war the Legion of Honor has been less sparingly distributed, one of the recipients being Lady Pigot, in recognition of the ambulance work she did in 1870-71. Altogether seven women have been decorated for their services on the battle field, but no fewer than twenty of the thirty-four have been sisters of charity, while the only artist has been Rosa Bonheur. One of the last recipients of the red riband has been Madame Dieulafoy, the intrepid wife of the explorer in North Africa.

TEMPERANCE EDUCATION IN UNITED STATES SCHOOLS.

ACCORDING to a return published by the Education Department in Washington, instruction in physiology and hygiene, with special reference to the effects of stimulants and narcotics on the system, is made compulsory by statute in all schools, at some portion of the course, in twenty-five out of the thirty-eight states, in all the territories, and in the district of Columbia. In Missouri this instruc-

tion is compulsory only when required by the patrons of schools. The states in which it is compulsory are the following:—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Delaware, Maryland, West Virginia, South Carolina, Florida, Alabama, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Kansas, Colorado, Nevada, Oregon and California.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

THE twenty-first year of the School opened Oct. 1, 1888, with an encouraging outlook. The enrolment, Nov. 15th, is 610, of whom 468 are Negroes, and 142 Indians, besides eight Indian children under six years of age. With the "Whittier" (Primary) Department of 300, there are 900 pupils on the school grounds. All but twelve are boarders from abroad, representing thirteen states and territories, also China, Africa, the Hawaiian Islands and Cuba. The average age is

seventeen years; a little less than one-half are young women. Class rooms, dormitories, shops and tables are crowded. The spirit of students was never better. The need of our graduate workers in the South and West was never greater.

The corps of officers, teachers and assistants in all departments numbers seventy-five. Total applications for admission this year, 812, of whom 175 girls and 310 boys were refused, chiefly for want of room.

For two-thirds of the cost of its support, the School depends on the gifts of friends. Sixty thousand dollars a year must be raised by contributions.

There is in recent American history, no more remarkable development than the Southern Free School System, through which, it is estimated, five millions of dollars are annually expended for the education of seven millions of Negroes in 15,000 common schools (over 2,000 of which are in Virginia alone), nearly two millions of which comes directly from the taxation of the Negroes themselves. Competent teachers are the great and pressing need; the majority, to-day, being incompetent; many of them morally as well as mentally unfit for their positions. Salaries and school-houses, such as they are, are ready, but the men are wanting.

In the country districts, which contain the majority and the best of the colored population, the teacher is, usually, the only fit and available leader. He, and he only, can build up Sunday-schools and temperance societies, initiate sound Christian work, overcome the hostile influence of the "old time religion" and its votaries; and, by his example, in farming and in other ways after the few school months are over, teach the gospel of hard work, and of skilled labor. Industrial training is as important as book knowledge.

In the earlier stages of a people's progress, the teacher's sphere is on the farm, in the shops, home and church, as well as in the school-house. During the past twenty years, our army of 750 graduates and ex-students has, in the South and West, done this many-sided work among an ignorant people, eager for knowledge and needing help. Gaining self-respect, they have secured the respect and goodwill of all; prejudice has weakened, and peace and progress have followed them. The great majority of them are, in a small way, property holders.

The red race of our country has ad-

vanced rapidly in the past decade, yet is still in a backward condition; but needs only a fair chance, through public and private aid, which an intelligent public sentiment alone can secure. Our exacting civilization is upon them, and progress through Christian education, or destruction from white men's vices, are the alternatives.

Of the 256 Indians returned from Hampton to their Western homes, three-fourths have done better than we had reason to expect. Of the one-fourth who have disappointed us, the majority were poor material of whom we expected nothing. The large majority are supporting themselves as farmers, laborers, mechanics, teachers, etc.; their influence is already felt for progress, and it is steadily increasing. Many more than we can accommodate are willing to come. Our ten years' work for Indians has fully demonstrated the success of practical education for the red race. Government provides the board and clothing of 120 Indians at \$167 apiece. Twenty-two are wholly dependent on charity.

The cost of training a student is seventy dollars a year, which we solicit from friends. The course is four years. The scholarship of \$70.00 does not pay for board, washing, etc. (charged at \$10.00 a month apiece for the term of eight and one-half months), nor for clothing or books, but it pays the cost of tuition—the salaries of officers, teachers and industrial instructors—which the student cannot meet. Personal expenses (board, etc.), amounting to about \$100.00 a term, are worked out, chiefly, in our thirteen shops, on the farms of 700 acres and in the household, sewing and other industrial departments.

Students' annual earnings amount to about \$50,000.00, much of which is non-productive; but instruction is considered as important as production. In summer, from the middle of June to Oct. 1st, all are at work; about half at school (study-

ing evenings), and half abroad securing the means to pay their way at school. Education by self-help is the Hampton idea.

Besides tuition, a large general expense is to be met, for which contributions are asked. The pressure for funds is constant and serious.

The endowment fund, now \$182,000.00,

is slowly growing, and it will, it is hoped, be remembered by those making distribution of their property. Five hundred thousand dollars are sought as a partial foundation.

S. C. ARMSTRONG, Principal.

F. N. GILMAN, Treasurer.

Hampton, Va., Nov. 15, 1888.

MURDOCK FREE SURGICAL HOSPITAL FOR WOMEN. BOSTON.

FROM the annual report we copy the following passages:

The object of this institution is to relieve and cure in the simplest, safest and quickest way the numerous surgical ailments to which women are subject.

The method sought for the accomplishment of this object is based on the fact that every surgical operation of any magnitude whatever involves loss of blood and shock to the nervous system, and the additionally well-demonstrated fact, that in proportion to the rapidity of regeneration of the blood and toning up of the nervous system, in just such proportion is convalescence hastened. In pursuance therewith, each patient, for several days prior to and immediately after operation, is placed upon a diet of the most condensed and at the same time the most easily assimilable nutriment which scientific experimentation has been able to produce.

The founder of this hospital feels confirmed in his opinion, that this method is productive of better results than any heretofore adopted, for the reason that the records show a remarkably low mortality compared with other hospitals treating similar cases.

The hospital has sheltered, fed, cared for, and treated a total of 1,278 patients. A few deaths have occurred in patients prior to operation, *i. e.*, a limited number

of cases have been admitted in which the vitality had become so reduced by disease that death occurred a short time after entering the hospital.

Of cases operated on but seventeen deaths have occurred.

Many patients have shown, on leaving the hospital, remarkable gain in strength, vitality and weight; in one instance, a gain of twenty-five pounds is recorded in six weeks, another forty-five pounds in sixteen weeks, another thirty-five pounds in thirty-one weeks.

The Hospital is supported entirely from the private resources of the founder, whose convictions are so deeply rooted, that the object herein stated can best be accomplished by the method above mentioned, that he is prompted to make this large annual expenditure of his time and money for the purpose of showing to others the truth of his convictions, and at the same time furnish a much-needed charity for the relief of suffering humanity.

The Hospital, as at present organized, is under the direction of two distinct staffs of surgeons, each utilizing separate wards, examining and operating rooms, and distinct corps of nurses. The two dominant schools of medicine are thus placed side by side. It is a source of regret to the Hospital management that the present attitude of the two factions makes

a division of the Hospital necessary. It is hoped that at no distant day this will be a thing of the past, and that representatives of the two factions may meet on the common ground of humanity and progress, each respecting the convictions of the other, agreeing to differ, and holding fast to that which is good. It is also hoped that conciliation may then take place between the staffs of surgeons conducting the professional work of this Hospital, and that future annual reports may include the works of both.

The building now occupied by the Hospital is located on Gainsborough street, corner Huntington avenue. It stands disconnected from other buildings, and the windows of every ward overlook a wide range of city and suburb. A large ward with an eastern and southern exposure furnishes accommodations for patients prior to operation and during convalescence.

For critical cases undergoing severe and dangerous operations smaller wards are provided, where the patients can be kept in perfect quiet and attended by special nurses until recovery is assured.

The hospital beds are of the best quality, combining the two essential elements, comfort and simplicity. They are constructed of a simple iron frame, with flexible woven wire and hair mattress. The total number of beds in the Hospital is 112, this number being divided equally between the two schools.

The system of heating and ventilation adopted at the time the building was constructed has proved all that could be desired. Cold air from out-doors is drawn in through a shaft from the roof by a powerful steam-blower, carried over a coil of 5,500 feet of super-heated steam piping, and from thence forced under high pressure into every ward. By this method a temperature of 70° F. is easily maintained in all the wards. This insures a rapid change of atmosphere throughout the whole building, and furnishes uncon-

taminated air at summer heat in perfectly controllable quantity. In summer, when artificial heat is unnecessary, fresh air from without is blown through the building for an hour at a time twice daily, affording grateful relief to the patients, and providing an atmosphere in marked contrast to the stagnant air afforded by buildings which depend on open windows and cold ventilating flues. This is done in early morning and later evening, while the outer atmosphere is cool. In this manner an actual reduction of temperature amounting to eight degrees is often produced in a few minutes, while the apparent reduction, *i. e.*, the feeling of relief which comes from thus setting in motion strong currents of air through the wards, is much greater. All water-closets are provided with the most approved system of ventilation, and, though the Hospital has been occupied over one year and the closets in daily use by a large number of patients, not the slightest foul odor can be detected.

ADMISSION OF PATIENTS.

Women only are admitted to the hospital for treatment.

Only those cases which can be relieved or cured by a surgical operation are received.

The Hospital is restricted to gynecological cases.

Patients applying in person should present themselves by 9.30 A. M. Physicians applying by letter should fill out a blank which will be furnished, and forward it to the admitting surgeon.

Physicians wishing to bring patients for examination and consultation should address a note to that effect to the admitting surgeon a few days prior to the intended visit.

This charity is not restricted to residents of Massachusetts or New England. It is desired that its beneficence shall be extended as widely as possible, without reference to residence, nationality, creed,

or color. Thus far patients have been received and treated from

Canada,	Prince Edward Island,
Texas,	Colorado,
Alabama,	Minnesota,
Connecticut,	Rhode Island,
Maine,	Vermont,
Massachusetts,	New Hampshire.

This Hospital is *free* to all patients complying with the above requirements. Examination, consultation, operation, board, nursing, and treatment all are *free*.

The following is a summary table which shows the amount and character of the work of the department of the Hospital represented by this Report:—

SUMMARY.

Total number of cases treated,	548
Total number of operations,	516
Total deaths from cases operated on,	11
Deaths in cases not operated on,	6
Average number of days in Hospital,	34½
" " " after	
operation,	26½
Total cases treated, including old school	
and Homœopathic wards,	1278
Total deaths,	17

It will be seen by reference to the above table that a total of 516 operations have been performed, with a mortality of eleven only, or 2.07 per cent. A total of

seventeen deaths is found recorded in the table; but six of those were in cases where no operation had been performed, or long after operation, from a return of the original disease. The Hospital management can but feel much satisfaction that so large a number of surgical cases, including many difficult and dangerous operations, have been carried safely through to recovery. The number includes twenty-four laparotomies, some of them for the relief of desperate and obscure conditions. Two operations on the kidneys; five total extirpations of the uterus per vaginam for cancer of the cervix; six herniotomies; eighty-seven cases of rupture of the perineum; one hundred and ninety-seven cases of laceration of the cervix uteri.

It is a specially noticeable fact that the average length of time which each patient has remained in the hospital is but 34½ days, and the time after operation but 26½ days. This is a remarkably low average for such a class of cases, and has been maintained in spite of the fact that a number of patients have remained in the Hospital several months, and one fourteen months.

BOSTON PROVIDENT ASSOCIATION.

[From Annual Report.]

IN reviewing the work of the Association for the year ending September 30, there is found but little requiring especial mention, or that has not been repeated in previous reports. The officers and visitors have continued faithfully to practice the usual methods for the relief of the deserving poor and the suppression of street beggary. The business of the Association seems to be increasing; and the sums expended in charities grow larger from year to year.

Although giving away more and more in charity, the increase is not bestowed upon the chronic cases of poverty which formerly made up the largest part of our beneficiaries. To the improvident; to those too ready to accept charity; and to applicants whose exertions towards self-support would be diminished in proportion to the help they might receive,—and this is a large class,—assistance is given,—as it always has been,—only when absolutely indispensable. But the Associa-

tion is now able to reach a better class of poor residents, and to furnish relief in a manner practically unknown not many years ago. On the present list of beneficiaries are many families of undoubted respectability, once in comfortable circumstances, but now needing permanent and solid assistance. To several of these are given monthly or weekly allowances of money. A greater liberality is practised towards families and individuals representing special cases of this nature. In

other ways also has the scope and usefulness of the Association been enlarged, and the variety of its operations extended and improved. The Society of the Associated Charities through its conferences, and by means of its large and industrious body of Visitors, is continually bringing to our notice, and recommending for aid, exceptional cases of destitution not likely to have been reached by the Provident Association in the ordinary way.

OPEN LIBRARIES.

WE beg the attention of librarians to the following statements and suggestions made by Mrs. Sanders of the Public Library in Pawtucket, R. I. The legislature of Rhode Island has printed the whole of her report, very widely.

An old man said to me a few days since: "I get little time for reading now, but I love to come in and look at the books; they bring to mind many a thing that I read long ago, and I carry it with me all the day through; 't is an education just to be with them." You say, how can this be done without loss of books?

Ten years of experience has taught us that there is a point of honor in these working people in this regard, with which we must come in contact to fully appreciate; we have lost no more books with our open system than other libraries with their closed shelves.

Understanding fully the value of a catalogue, especially a closely classified one, to the scholar, to an uneducated man it is a labyrinth through which he gropes till in despair he either lays it aside or appeals for help. What is a catalogue to a man who asks for "a book on birds," and when we direct an attendant to give him a certain work on ornithology, quickly

replies, "'T is not that I want; 't is a book on birds;" or the girl who wants an "adequate book" to furnish up her society manners. Not one in ten persons comes to a library with a definite object. Roaming at will among the books, the sight of Blaikie's "How To Get Strong" has been the first step toward the recovery of health otherwise lost; John B. Gough's "Darkness and Daylight" has brought in the same way happiness to a wretched household; while Andrew Carnegie's "Triumphant Democracy" has awakened in more than one citizen an interest and pride in his native or adopted country heretofore unknown.

There are the contents of the shelves to select from; no fear of any one leaving the library without a book; whereas, after presenting from the catalogue a list of books to be returned as "not in," he either "hasn't time," or "will make no further trouble," and passes out unsatisfied.

I have already said that a possibility in one community may be impracticable in another; with us this open system has proved an unqualified success.

A community of this class is not aggressive; on the contrary they are in a library rather shy. They should be met

with prompt service, and the courtesy of the drawing-room. Make them welcome as they enter the library,—it is their own; help them to cultivate a personal pride in it; ascertain their tastes (many of them will surprise us), and call their attention to such works as will gratify them, gradually leading them to higher standards when it is necessary.

There are lying on our tables week after week by actual count 600 papers, magazines and books, from "Baby Days" to "The Cathedrals of the World," free to the public. This has ceased to be an experiment, for during the ten years our losses have not amounted to \$10; and there are days when nearly if not quite 500 persons sit at our tables.

Brockton, Mass., has a reading-room to which children are admitted, and which they are encouraged to visit, so well patronized that it will soon double its seating capacity.

Waltham, Mass., has taken a step in the right direction. The trustees of the public library have supplied two tables in their waiting-room with *Wide Awake* and *St. Nicholas* for the children.

Lowell, Mass., admits children during the day, and supplies them with juvenile magazines. Manchester, N. H., admits children to the reading-room; but unfortunately, from various causes, they are unable to offer the necessary attractions, and few visit it.

Newport, R. I., can only furnish *St. Nicholas* for want of money, but children may come and go at their pleasure.

Olneyville, R. I., is offering every inducement that their means will allow, to draw children to their reading-room; and to interest and instruct them seems to be the object of those in charge.

Willimantic, Conn., admits children at the age of twelve years.

Somerville, Mass., supplies juvenile magazines, and has no limit to age.

Springfield, Mass., also admits children at all ages.

The Boston Public Library, the parent of the public libraries of New England, true to its paternal instinct, begins to exert its influence over the children at the earliest years.

The movement in New York by the members of "The Children's Library Association" to establish a free library for the use of children in that city, is a project which cannot be too highly commended, and one which I hope to see followed by all of our large cities.

There are doubtless others from whom we would be glad to hear, but I confess that, after visiting and inquiring among public libraries concerning this work, I became disheartened and ceased investigation, for the popular verdict seems to be "Children and Dogs not allowed."

With our experience in this work with the children since the opening of our library in 1877, and knowing the possibilities only waiting for development, I am emboldened to speak earnestly.

Let us gather the children in; give "milk for babes," in the illustrated books which they may understand though they cannot read; juvenile magazines and literature of a healthy nature to counteract the pernicious trash that is flooding our communities.

It is only necessary to refer you to the specimens of flash literature which our boys have relinquished to us, with pale faces and trembling hands, after reading from the scrap-book here on exhibition the cuttings from the newspapers of the day showing the bad influence of the dime novel. It tells its own story far better than I can tell it, and the one in whose mind this great remedial agent originated is daily blest in seeing the good results of his experiment.

Help the children to begin early to understand that even they are of use in a community; awaken their pride and ambition in the right direction, and their future is assured. If there are those who

doubt the practicability of this work, and, like Hosea Biglow, would

"Give more for one live bobolink

Than a square mile of larks in printer's ink,"

come and see our "Flower Band," numbering 200 children, gathered from the little girls and boys who frequent our library and reading-room, from five years of age to fourteen; from the little fellow who brings three wilted daisies, or a rose without a stem, to the dainty miss with a bouquet from the greenhouse.

Their badges signify a pledge to bring flowers once a week if possible, and to respond to a call to distribute them in any place where they will add a bit of brightness to a shadowed household, also to seek out such homes and report them. Several names have been already stricken from our list, of those who have died leaving a blessing for these little missionaries.

The influence of this work upon the children and the community cannot be told. It must be seen to be appreciated.

I have endeavored to show that upon the influence of the public library working in harmony with the spirit of the churches and the schools, with the single object of the highest welfare of the people, depends much of the prosperity, morality, and culture of our industrial communities,—I might also say of our country; but when we consider that there are less than 6,000 public libraries in the United States, are we not tempted to say in the words of old, "What are they among so many?"

But let us remember that the same spirit that gave power to feed the multitude from the "five loaves and fishes" still lives in the hearts of men to animate them to good works, as shown by Messrs. Ames, Hail, Pratt, Carnegie, Osterhout, Newberry, and a host of others whose names are yet to be engraved as public benefactors on the tablets of public libraries.

May God speed the work!

REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON. *Industrial Aid Society.*

Fifty-third Annual Report. *President*, Thomas C. Amory; *Secretary*, Minnie C. Whitman. The object is to assist and advance the interests of working people and to promote the public good. Current expenses, \$3,898.78; balance on hand, \$722.94.

BOSTON. *Roxbury Charitable Society.*

Ninety-fourth Annual Report. *President*, Edward B. Reynolds; *Secretary*, M. E. Ware. The object is to relieve poverty in Roxbury,—now a part of the city of Boston. Six hundred and ninety-four families have been aided, representing 2,814 persons. Last year 672, representing 2,706 persons. There were 316 new cases in the year. The society maintains a wood-yard, where work was given to 237 men,—“against 207 last year.” Nine hundred and

ninety articles of clothing and bedding were distributed. The receipts for current expenses were \$8,318.76. The expenses are balanced to meet this, the balance at the beginning of the year being \$347.00, and at the end of the year \$6.00. The society holds in funds about \$19,000.

BOSTON. *Children's Aid Society.*

Twenty-fourth Annual Report. *President*, George S. Hale; *Clerk*, Horace D. Chapin. The “purpose is to provide temporary homes for vagrant, destitute and exposed children and those under criminal prosecution of tender age in the city of Boston and its vicinity and of providing for them such other or further relief as may be advisable, to rescue them from moral ruin.” Current expenses, \$14,755.95; balance on hand, \$269.10.

BOSTON. *Girls' Friendly Society. Mass. Diocesan Organization.* Annual Report. *President*, Miss Paddock; *Secretary*, Miss Edith Lombard. This is a wide-spread association for binding together women who are members of the Episcopal church for mutual help and religious strength. No treasurer's report.

MONTREAL. *Diet Dispensary.* Ninth Annual Report. *Convener*, Miss De Witt; *Secretary*, Miss I. S. C. MacPherson. The society dispenses such nourishing diet as is needed by the sick and has added a "Visiting Nurse" department to this excellent charity. Current expenses, \$1,310.86; balance on hand, \$125.51.

NEW BOOKS.

BIBLE STUDIES COVERING THE INTERNATIONAL SCHOOL LESSONS FOR 1889. Geo. F. Pentecost. New York and Chicago: A. S. Barnes & Company.

CHATTEL MORTGAGES ON SALOON FIXTURES. R. Graham. New York: Church Temperance Society.

CIVIL GOVERNMENT. R. E. Clement. A. Lovell & Co.

CO-OPERATION IN CHRISTIAN WORK. Baker & Taylor Co.

HOW SHE DID IT: OR, COMFORT ON \$150 A YEAR. M. Cruger. New York: D. Appleton & Co. In this book the author records actual experiences in building a small house, and in a systematic method of economic living. The narrative in every particular is based on facts, and will be found suggestive to people with small incomes.

LEADERS UPWARD AND ONWARD. H. C. Ewart. Thos. Whitaker.

LIVES OF TWELVE GOOD MEN. Rev. John W. Burgen. New York: Scribner & Welford.

ON THE SENSES, INSTINCTS AND INTELLIGENCE OF ANIMALS. John Lubbock. New York: D. Appleton & Co.

PRACTICABLE SOCIALISM. Barnett (Rev. Mr. and Mrs. Samuel A. Barnett, of St. Jude's Church, at the East End of London).

PROBLEMS OF AMERICAN CIVILIZATION. Baker & Taylor Co.

SCHOOL SAVINGS BANKS OF THE UNITED STATES. J. H. Thiry.

SEVEN CONVENTIONS (for making American Constitutions). A. W. Clason. New York: D. Appleton & Co.

STORIES FOR SUNDAY-SCHOOLS, ON THE "GOLDEN TEXTS" OF THE INTERNATIONAL LESSONS FOR 1889. Edward E. Hale. Boston: Roberts Brothers.

SURE TO SUCCEED. J. Train Davidson. New York: A. C. Armstrong & Son. Mr. Spurgeon says: "These talks are direct, practical and pungent, such as young men like to hear. They are crowded with points of counsel and direction; they will be invaluable to any young man, and all so plainly and forcibly told, and so fully illustrated, that one can but pursue the reading of them to the end."

THE ELECT LADY. George MacDonald. New York: D. Appleton & Co.

THE GOLDEN DAYS OF PATENTS. W. Peck. F. A. Stokes & Bros.

THE RECORD OF A HUMAN SOUL. Horace G. Hutchinson. New York: Longmans, Green & Co. "... This short narrative ... is not a novel—a work of fiction ... the extracts from the diaries are genuine; they are what they pretend to be, honest records of a soul's strugglings and experiences as they appeared to the consciousness of him who suffered them."

THE TWO WINE THEORY. Edw. H. Jewell and Howard Crosby. New York: E. Steiger & Co.

THE WORKING CHURCH. C. F. Thwing. Baker & Taylor.

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PUBLISHER'S DEPARTMENT.

LEND A HAND,

A MONTHLY JOURNAL OF

ORGANIZED PHILANTHROPY.

EDWARD E. HALE, D. D.,

EDITOR.

JOHN STILMAN SMITH,

MANAGER.

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New subscribers, who send us their orders AT ONCE, will receive the magazine regularly until the end of 1889 by the payment of two dollars.

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LEND A HAND begins the fourth year with an enlarged field. It will be the organ of the Society for Promoting Good Citizenship,—established last year in Boston,—and will publish the reports and circulars of that society.

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LEND A HAND.—Edward Everett Hale's "Magazine of Organized Charity"

(736)

is the best practical exponent in that field of Christian labor. We commend it heartily to all engaged or interested in philanthropic work. It is healthy, practical, sensible and wide-awake from cover to cover. There is no crankiness or cant or pessimistic malaria in it, but it is full of practical Christian benevolence and common sense.—*Literary Observer.*

LEND A HAND.—The happy possessors of wealth and leisure in our cities and throughout the country are, as a rule, extremely generous and charitable. But one of the wisest sayings of the poet's inspiration is in the lines,

"Evil is wrought for want of thought
As well as want of heart."

And it may as truly be said that much good is lost for want of a directing hand. Every rich man and woman, and every man and woman, who, while not rich, wishes to give what little he can spare, to the best advantage, should subscribe at once to LEND A HAND. It is not only a director of charitable effort, but an inciter thereto. No one can read of the good work going on, without feeling an active desire to "lend a hand."—*San Francisco Gazette.*

LEND A HAND.—The great work of the philanthropic and the charitable is being done along definite lines and through organized effort. Various publications devoted to organized philanthropy are materially assisting in the work, and of these the foremost is LEND A HAND, which is now in its third volume and which circulates in all parts of the country. By careful correspondence in every State in the Union, in the Dominion of Canada and in Europe this journal is able to print early accounts of the more interesting efforts made for the reform of criminals, the prevention of pauperism, the relief of poverty, and, in general, the improvement of our social order. The organizations of young people for purposes of public spirit, which take the name of Lend a Hand Clubs, Wadsworth Clubs and Ten Times One Clubs, are represented in this journal.—*Bethlehem Times.*

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Children, I

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INDEX, VOL. III.

	Page		Page
Allies, How We Punish Our	600	Children's Aid Society	41
AMORY, THOMAS C.	130	Children, Prevention of Cruelty to	435
ANAGNOS, M.	137	Children's Home, Bangor	710
Anna Blake	67	Christian Workers, Proceedings of Second Con- vention	357
Anne, The Lovely	432	Christmas Music in St. Mark's	711
Animals, Our Dumb	123	Church Conversations	723
Appointment, Gov. Hill's	60	CLARK, MRS. HELEN T.	12
Apostleship	563	Club, A Boys'	521
Asso'd Charities of Boston, Annual Meeting of	16	Club Meeting, Boston	293
Asso'd Charities of Boston, Annual Report of	707	Clubs, Mr. Hale's Address to the	45
Associated Charities, Fall River	355	Club, The Kindly	653
Association, Indian Rights	242	Clubs, Reports of, Atlanta, Ga., 354; Auburndale, Mass., 350; Augusta, Ga., 466; Baltimore, 54, 526; Bangor, Me., 530; Bath, Me., 410, 466; Beaver Valley Mills, 114; Boston, 410, 466, 720; Bridgeport, Conn., 351; Brooklyn, N. Y., 349; Cambridge, Boys' Aid, History of, 649; Chel- tenham, Pa., 593; Chicago, Ill., 468, 651; Chic- opee, Mass., Earnest Workers, 52; Colorado Springs, 595; Columbus, Wis., 53; Craigville, Mass., 594; Davenport, Ia., 52, 241, 350; Del- aware, O., 350, 528; Dillon, M. T., 466; Dor- chester, Mass., 353, 530; East Boston, Mass., 176; Fayville, Mass., 719; Fitchburg, Mass., 353; Flushing, L. I., 302; Gardiner, Me., 465; Germantown, Pa., 237; Greenfield, Mass., 241; Hampton, Va., 353; Lexington, Ky., 412; Lexington, Mass., 115; Littleton, Mass., 241; London, Blackfriars' Mission, 240; Louis- ville, Ky., 240, 594; Madison, Wis., Channing Club, 53, Lend a Hand Club, 53; Malone, N. Y., 351; Manchester, N. H., 655; Mc- Gregor, Ia., 175; Melrose, Mass., 527; Mid- dletown, Conn., 302; Minneapolis, Minn., 177; Mt. Holyoke, 178; Needham, Mass., 115, 717; New Bedford, Mass., 114, 526, 720; New London, Conn., 302; New York City: Helping Hand, 653; Lend a Hand, 178; Re- solve Club, 527, 528; Second St., 528; Wayside Boys', 349; Newton, Mass., 352; Norristown, Pa., 347; Orange, N. J., 414; Oskaloosa, Ia., 54, 301; Philadelphia, Pa., 239, 527; Pine Hill, N. Y., 655; Plattsburgh, N. Y., 175; Pro- vidence, R. I., 529; Roxbury, Mass., 114, 414; Salisbury, Conn., 300; Shelbyville, Ill., 116; Somerville, Mass., 467; Springfield, Mass., Harry Wadsworth, 48; Spring Wadsworth Workers, 51; I. H. N. Club, 114; L. H. of	
Association, Sentiment of	633		
Bangor Children's Home	710		
Banks, Bankrupt Savings	677		
Barrington, Bishop	564		
BARROWS, MRS. ISABEL C.	303		
Bath Company, Emeline's	30		
Birds, Lend a Hand to the	55		
Blind, Education of the	318		
Books for Families or Libraries	244		
Books, New	{ 59, 124, 185, 248, 308, 366 426, 483, 547, 613, 677, 735		
Boston Provident Association	731		
BRANCH, MRS. MARY L. B.	570		
Bread and Cake, or the Sergeant's Daughter	685		
BROOKS, MRS.	227		
BUCKSTOFF, FLORENCE GRISWOLD	691		
BULFINCH, E. S.	341		
Burlington, Vt.	356		
Cs, The Three	260		
California	541		
Card, Springfield, Mass.	47		
Carpenters, School for Journeymen	89		
Cases, Difficult	119		
Cases, Three Real	455		
Charitable Organizations, Reports of . 62, 123, 184, 246, 307, 367, 425, 482, 545, 613, 676, 734			
Catholic Total Abstinence Union	212, 515, 596		
Charities and Corrections, Proceedings of National Conference of	185		
Charities, Bureau of, Brooklyn	535		
Charities, Country Help for City	640		
Charities, Municipal	498		
Charity Organization Society, London	415		
Charity Organization, New York	219		
Chautauqua	421, 468, 473		
Children, Early Training of Deaf	227		

- Memorial Church, 51; Stow, Mass., 472;
Stratford, Conn., 240; Syracuse, N. Y., 178;
Tacoma, W. T., 654; Van, Turkey, 177; Wal-
tham, Mass., 301, 528, 720; Washington, Conn.,
719; Waterbury, Conn., 176; Westfield, Mass.,
50, 349; West Newton, Mass., 466, 595; Wil-
mington, Del., 237; Worcester, Mass., 115.
- Clubs, Women's, London 469
Columbia, The Order of 539
Columbus. 44
Commerce, Internal 309
Conditions, Modern Social 567
Conference, International 358
Conference, The National Prison 546
Coffee-Houses 179
Commercial Temperance League 300, 421, 487
CONATY, REV. THOMAS J. 212
CONGDON, DEBORAH 537
Co-operation in Philadelphia 398
Co-operation—True and False 285
Co-operative Congr ss. 394
Co-operative Device in England, A New 65
Country, Thoughts for the 287
Covelo, Cal. 348, 413, 519
CROCKER, MISS MARY G. 88
- DANA, REV. M. McG. 214
DAWES, ANNA LAURENS 75, 207
Day, If We Had but a 585
Day-Nursery 334
DICKINSON, MRS. M. L. 585
Diseases, Contagious 273
"Doe ye Nexte Thyng" 652
Dog-days, How I Spent Some 631
Dogs, Home for Lost and Starving 395
- Economy, School of Domestic 668
Eden Revisited 253
Education 187
Education, The Higher 615
Education, Technical 475
Eliot Fête. 589
Emigration to British Colonies 362
England and Wales, Provident and Friendly Soci-
eties 8
Entertainment Society, The People's 357
Epidemics, Insurance against 122
ERNST, C. W. 340
Evictions, The Worst 80
- Faith, Hope, Love 133
Federation, National Temperance 119
FIELDS, MRS. A. T. 455
Florida, Health Resort in 106
FOWLER, W. P. 707
FRASER, SEPTIMUS 318
Fraternity, The 715
FRETWELL, REV. JOHN 285
Friends. 171
- Garrisons, The Queen of the 39
Gentlewomen, The Summer Rest for 672
Germany, Labor Statistics in 245
Germany, Public Education in 97
Gift, My 288
GILE, MISS M. A. 386
- God, The Present 272
Government, The Powers of 551
GREY, HESTER 172
GRISWOLD, MRS. H. T. 35
GURTON, ELIOT B. 434, 554
- HALE, E. E. 1, 19, 45, 63, 125, 127, 155, 157, 187,
249, 309, 314, 369, 429, 448, 487, 551, 586, 615, 679
HALE, SUSAN 693
Hampton, The Church at 448
Hampton Normal and Agricultural Institute 727
Hand, To Train the 249
Handicraft 671
Heirship, Illegitimate 683
Helping Hand Society 544, 591
Hints, Helpful 545
History of a Thorny Path, The 508
HOLDEK, MISS PHEBE A. 46
HOLLAND, JOSEPHINE P. 4
HOLYOAKE, GEORGE JACOB 65, 633
Home, The Old 5
Home for Destitute Boys, The Shaftesbury 544
Home, The Sarah Fuller 611, 657
Home, Sunny Bank 606
Home, The West End 661
Home Work in Pittsfield, Mass., Union for 75, 207
Homes, Convalescent 291
Homes, Seashore 512
Hospital Cottages for Children, Baldwinville 245
Hospital, Fit chburg, Mass. 360
Hospital, Mass. General 667
Hospital, Murdock Free Surgical, for Women 729
Hospital, National Temperance 363
Hospital, Presbyterian, Philadelphia 306
Hotel Living 693
HOUGHTON, LOUISE SEYMOUR 289
How People Live: a Parable 511
- Incurables, Boston Home for. 607
Indian Association, Connecticut 279
Indian Association, Massachusetts 278
Indian Question in a Nutshell 386
Indian Service, Reform for 276
Industrial Education Association, N. Y. 121
Industrial School, Boston So. End 305
In His Name 346
In Memoriam 612
Insane Asylums, Women in 57
Institute, San Diego 537
Ishmael, The Tribe of 636
IVES, MARIE E. 279
- KAUTZ, JULIA M. 273
Keller, Helen 137
KERCHEVAL, GEORGE TRUMAN 571, 621
Kindergartens, Public 619
King, The Coming of the 692
King, The Message of the 109
King's Daughter, The 345
King's Daughters 352
King's Daughters, Meeting of 713
Knights Excelsior, Chicago, Report of 352
- Labor, Bureau of 55
Lady-helps, California and English 366

- Lane, Johnny 554
 LATHBURY, MISS MARY A. 566, 692
 League, Burlington 56, 243
 Lecture Course, A Successful 134
 Leo XIII, Correspondence with 472
 Letter, Extract from 414
 Libraries, Open 732
 Look Out and Not In 520
 Los Gatos, Cal. 590
 Lost Children, Homes for 36
 LOWE, HON. SETH 498
 LOWELL, MRS. JOSEPHINE SHAW 81
 Lunacy and Charity 471

 Man's a Man for a' That, A 571, 621
 Marriages, Hindoo Child 364
 MARTIN, MISS ELLEN R. 232
 MATHER, MISS MARY H. 109, 711
 McCULLOCH, REV. OSCAR C. 636
 "Me and Jim" 172
 Meetings, Presiding at 157
 Mercer Memorial 540
 Mercers' Company 725
 Mexico 248
 Micronesian Islands 168
 Middletown, Conn. 181
 Ministering Children's League, The 716
 Mission, A Mother's 229
 Mission, A Private Flower 407
 Mission, The Sunshine 659
 Mont de Piété 312
 Musical Reform Association, American 61

 "None of our Business" 88
 Nurses, The Bishop School for 658
 Nurses, National Pension Fund for 480
 Nursing as a Profession for Women 336

 Old and New 461
 Old Boots and Shoes, Commercial Value of 726
 Omaha Agency 423
 Once One is One 294
 Opportunity, Her 12
 Organization, A Novel 237
 Organization, Charity 81
 OSBORNE, REV. EDWARD 190

 PAINE, HON. A. W. 28, 683
 PAINTER, C. C. 600
 PALFREY, MISS R. S. (now Mrs. Utter) 345
 PALFREY, MISS S. H. 5, 685
 Pauperism, Prevention of 130
 Pawn, The Little 570
 PEABODY, REV. A. P. 793
 Peabody Donation Fund 361
 PEARSON, E. W. 288
 "Peep Behind the Scenes" 116
 People's Palace in East London 418
 People's Palace, Sunday at the 321
 Police Matron's Bill 161
 POOLE, MRS. H. ANNETTE 294
 Poor, The Care of the Aged 281
 Poverty, English 61
 Priscilla's Exile 146, 197, 263, 324, 376
 Prison Association, Annual Meeting of the National 416

 Prisoner's Life, A 490
 Profit-sharing 356
 Prohibition 28
 Protective Work 60
 Public Spirit, Education in 63

 Queen and Roman Catholic Nuns of England 56

 Ramabai Association . 117, 180, 243, 360, 422, 481, 543, 604, 674
 Ramona School 135
 Reading and Study, Courses of 609
 Red Cross of Geneva Convention, The 4
 REEVES, JAMES C. 253
 Reform, Juvenile 214
 Reform, The Literature of 33
 Reformatories, The Mother of 664
 Relief of Mass. Officers 476
 Relief, Out-door 372
 Relief, Out-door, Brooklyn 445
 Reports 106
 ROBINSON, MRS. HARRIET H. 461
 Rosemary Cottage 666
 Royal Victoria Hall, The 93

 San Francisco, Charities of 617
 Savings-Bank, A Penny 673
 Savings and Loan Association, Dime 306
 Savings, Summer 10
 Seaman's Friend Society, Boston 675
 Scenes, Peep Behind the 530
 School, New Hampshire Industrial 667
 Schools in Summer 699
 Science, Instruction in Social 369
 SCHUYLER, WILLIAM 511
 Second-Hand Society, Our 714
 Send Me, The Order of 464
 Slaves, White 190
 SMITH, MISS ZILPHA D. 640
 Socialism, State 340
 Soldier-Evangelist 506
 Song of the Daughters of the King 46
 Sonnet 32
 SOULE, CAROLINE G. 389
 Speech, Visible 103
 State Charities Aid Association 31
 Story, A True 691
 Story, Mrs. Clark's 389
 Suggestions 344
 Suggestion, A Practical 547
 Suggestions, Some 251
 Sunday-school, Benevolent Work of the 457
 Support, Failure of 122
 Sweaters 359
 Sweating Houses 531
 Sweating System, The 483, 581, 670
 SWIFT, MORRISON I. 231

 Tangier's Vacations, Mr. 19
 TAYLOR, R. N. 612
 TAYLOR, MISS WINNIE LOUISE 490
 Temperance Education Bill, National 58
 Temperance Education in U.S. Schools 727
 Temperance League, Commercial 300, 421, 487
 Temperance Temple, The 478

- Temperance Work, National 125
 Temperance Union, Women's Christian . . 120,
 359, 610, 721
 Temperance Unions, Young Women's Christian . 182
 Tenement-House Reform, A Method of 231
 Ten Times One is Ten 232
 T. T. T. Club, Annual Report of Central Office . 586
 Ten Times One Meeting. 401
 Ten Years 566
 Tens, Work for the 409
 Total Abstinence Union, Catholic 212, 515, 596
 Towns, Social Life in Small 429
 Trades Union Congress 722
 Twenty Minute Society, The 717

 Wages in Time and Wages in Money 703
 Wages, Uncertain 1
 WATSON, MISS 341
 Wealth in Common 314
 WEITZEL, S. W. 617
 WELSH, HERBERT 276
 Westfield, N. Y. 347
 Westminster Working Women's House 477
 "What Shall We Do?" 107
 Where to Begin? 679

 WHITMAN, MRS. BERNARD 457, 647, 699
 Whole, The Speech of the 155
 Widows and Orphans, Merchant Seamen's . . . 58
 Will the Robin Sing in That Land? 35
 WILLIAMS, REV. J. M. 631
 WILLIAMS, REV. JOHN . . 8, 36, 260, 321, 418, 435,
 480, 664
 Woman 186
 Woman's Christian Temperance Union . 120, 359, 721
 Women, Farming for 289
 Women, International Council of 183, 303
 Women, Honors for 726
 Women, Medical Office for Business 182
 WOOD, J. S. 312
 WOODROW, FRED 39, 506
 WOOLMAN, DORA L. 477
 Work, An Excellent 525
 Work, Woman's 101
 Workers, Convention of Christian 669
 Working Girls, Home for 127
 Working Girls' Societies, Association of . . . 611
 WRIGHT, CARROLL D. 53

 Year, Work for the Coming 647

18660 42 4

699
155
58
35
631

664
186
721
289
3303
726
182
312
9506
477
525
101
669
127
611
53

647